

ECONOMIC LIFE: A CHRISTIAN RESPONSIBILITY

By CAMERON P. HALL

● *A Study Guide*

*On the Report of the National
Study Conference on the Church
and Economic Life*

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*on the Report of the National Study Conference
on the Church and Economic Life*

by

CAMERON P. HALL

Department of the Church and Economic Life
The Federal Council of the Churches of Christ in America
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TABLE OF CONTENTS

Foreword	3
Introduction	5
Chapter One—Situations Which We Face	9
Chapter Two—The Ground on Which We Stand	25
Chapter Three—Economic Life Serving the Public Good	37
Chapter Four—We Assume Specific Responsibilities	49
Chapter Five—What Kind of Education?	61
Chapter Six—Applying Christianity to Economic Life	77
Suggestions to Group Leaders	88
For Further Reading	93

August, 1947

FOREWORD

THIS Study Guide is about the churches; but there is much of great importance about the churches that is omitted. The reason for this is that the Study Guide deals with the churches only in their relation to economic life. Similarly, aspects of economic life are treated only as they may help toward an understanding of the responsibility which the churches have for it.

There is a further limitation upon what is included. The Study Guide deals with the relation of the churches to economic life within the scope and in terms of the Report of the National Study Conference on the Church and Economic Life. Both because of its source and its contents, this Report is highly significant, but it is far from being inclusive in its treatment of the subject. Unless otherwise noted, the quotations and their page references in the Study Guide are from this Report.

The National Study Conference on the Church and Economic Life met in Pittsburgh February 18-20, 1947. It was convened by the Federal Council of the Churches of Christ in America and was attended by 343 delegates, 227 of whom were appointed by 26 denominations, the others by councils of churches and allied religious agencies. The delegates were together three days, two of which were spent in full and frank discussion on the following main topics. "(1) What are the issues in economic life about which the Christian Church should be most concerned? (2) What is the responsibility of the churches toward the resolving of these issues on Christian principles? (3) What should be the program of the churches in discharging this responsibility?" The final day was spent in action by the Conference as a whole on the Report, which had been drawn up by a special committee of the delegates. The Report is essentially the consensus of opinion on the subjects which had been under discussion by the delegates.

The Report was adopted by men and women who are leaders in the churches as well as in community and national life. It is a statement of basic Christian positions expressed in broad terms and with special regard for preciseness of wording. Of necessity it omits background for its statements and illustrations of their application.

The Study Guide is, therefore, intended to discuss the contents of the Report in a way that will be useful to leaders and members of adult groups in the churches. While some of these groups will be brought together because of a special interest in the subject, the Study Guide is primarily for use by established church groups.

It is recommended that the individual reader of the Study Guide or member of a church group should also have a copy of the Report itself*. It is assumed that leaders of groups will have and use the Report, not as reference material for the Study Guide, but as the content of the course itself, the Study Guide being an aid for its use. Suggestions to group leaders or chairmen will be found at the back of the Study Guide.

The Study Guide is offered in the same spirit in which the Pittsburgh Church Conference was convened: as part of a continuing and developing process. Each step in this process should be taken not only for itself but because of what it can lead to. Comments, critical and otherwise, from those who have read the Study Guide are therefore earnestly solicited. Where it can be made more helpful to its readers and more useful to church group leaders is of particular importance.

CAMERON P. HALL

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of the Church and Economic Life*

*The Report of the National Study Conference on the Church and Economic Life may be obtained from the Department of the Church and Economic Life, The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York. Prices: 10c. per copy; in quantity, 10 to 99 copies, 15% discount, 100 to 999 copies, 20% discount, 1,000 or more copies, 25% discount. Postage included.

INTRODUCTION

ALL church members are part of economic life. In a thousand and one ways daily they are active in it. No matter how else they may differ as to age, sex, occupation, and other interests, church members are all consumers, and as consumers they are part of the *buying aspect* of economic life.

The Jackson Family

Take the Jacksons, for example. Mr. Jackson is a member of the official board of his church and Mrs. Jackson is secretary of the women's society. Their daughter, Ann, is married to a farmer, and their first child is on the cradle roll. John is in high school and is chairman of the program committee of the young people's society. Grandmother St. John, who lives with them, is one of the five oldest members of the congregation. But they all are consumers, using the goods and services which others provide for their needs for health and strength, for recreation and growth.

These church people can buy the things which they consume because they can meet the prices, through money they receive as wages, salaries, or returns from investments. Grandmother lives on dividends or interest from stocks and bonds and mortgages left her by her dentist husband, now deceased. Father is executive vice-president of a department store, and his contract calls for an annual salary paid in semi-monthly installments. Ann's husband runs a poultry farm. John works early evenings and each Saturday at a restaurant, where he is paid wages at an hourly rate. This means that they have an income because they sell (or in grandmother's case, they formerly sold) their labor, skill, and strength in order to provide others with goods and services. They are all, therefore, a part of the *selling aspect* of economic life. And mother, well, she is the daughter of an investor, the wife of a salaried executive, and the mother of a wage earner!

Economic Questions Are Personal

The Jacksons are church people, but, at the same time, what they do makes up what economic life is. And how they think and

feel about their part in economic life, and the part which others have in it, is important in giving character and direction to economic life, probably more important than they are likely to give themselves credit for. What are some of the things which are on the minds of those who consume and who earn in order that they may consume? Prices are important to the housewife, for she spends a large part of the income of the average family. Likewise, she gives more than a passing thought to quality. . . . To the man who works in a factory his wage is important. How closely he follows every report of the negotiations his union carries on with "the company"! If they get the hourly wage they ask for, or a substantial part of it, that will help out the family a lot for the coming year. Or will it be lost in increased prices, as some people say? . . . The president of the company spends the morning on an advertising campaign which solicits the confidence of the public in the company because it is based on service to the public. In the afternoon he goes over the report of the treasurer for the quarter just ended which shows a "firm profit position." Which is he out for as president of the company: service to the public or profit to the owners? Or both? Can the two be separated? Just by way of satisfying his curiosity about himself, he wishes he were a little clearer as to the answer. . . . The farmer looks out over his not too many acres: the soil is good,—if he can only keep it that way! But what will the market bring him for this year's crop? If he knew that, he would know the answers to a lot of other questions about himself, the farm, and his family for the coming year. . . . The farm laborer reads about "social security" and recalls that the government has not yet gotten around to him. He and his family would be very much on their own if the things should happen to him which he knows have happened to others. . . . Obviously these are economic matters. Obviously, too, they are questions which people think about and puzzle over. But are they matters in which the churches should be actively interested, and, if so, which of them, and how?

Should the churches be concerned with economic questions that people are concerned about?

These are questions about how people live together as well as how well they live. What Harry Stephens, the farmer, gets for his

crop is important to him, for on it depends what his family will have to live on. But it is also important to Jim, the factory employee; what his family will have to pay out for food will depend considerably on what goes to the farmer out of his wage earner's dollar. And so what one family gets as income from the food it has raised becomes part of what it costs another family to eat. They are related to each other in the finely spun web of economic life. This conflict, apparent or real, might well lead to misunderstanding or worse. Here are two matters about which, at least in general, the churches are concerned: *the welfare of people* and *the relations of people*. But should the churches follow this concern out into its economic aspects?

Let us take another look at this matter. If the union gets the raise it is asking for, then Jim will have more to spend in the grocery store, and he will have more to give to his church for the special appeals which this post war world makes so necessary. But Mr. Edgar, the company president, is already thinking that if he grants that wage increase, then he will have to step up the prices which he charges for what he sells so as to cover these added wage costs and keep the stockholders satisfied with their returns. If employers as a whole do that, then Jim's raise may not mean very much after all, and so he will not have that extra income to spend at the grocery store or to contribute to the church. This seems to involve Jim and Mr. Edgar in a head-on collision, but does it, and need it? Is there some answer that is fair to both? Both of them wonder about it, each in his own way. Obviously this concerns the welfare of individuals and families, and also how people get along with each other. Matters like these are a concern to Jim and to Mr. Edgar, as wage earner and employer respectively. Should these matters be a concern to them also as Christians who are a part of the life of the churches?

These same people meet these same questions as citizens. The congressman from Harry Stephens' district will have to vote on a "parity" measure, and so will Jim's congressman, who comes from an industrial community. Harry Stephens knows what parity means to him as a farmer, but should he also think about what it would do to Jim and his fellow wage earners? And are there reasons why both of them should think of this question in terms of an

answer in the light of Christian principles? . . . One of the bills which Mr. Edgar recently heard a Senator discuss deals with raising the floor of wages from forty cents an hour to a figure somewhat higher. Mr. Edgar feels that this would inevitably effect all wage levels, and he knows well what wages mean in his business. But is he looking at this matter perhaps too narrowly? Has what he heard at church a few weeks ago something to do with people earning at least a minimum income? . . . At the last meeting of his local union Jim heard a letter read about a bill now in the state legislature outlawing discrimination in industry and unions on the basis of race. "That means Negroes," Jim thought to himself. He looked around. There were no Negroes in his union, nor were there any in the plant where he worked, nor in his church. As an American he did not feel too easy about this, and yet, on the other hand, did he want things changed? He would have to meet this issue as a union member and as a citizen. "And also as a Christian?" his mind queried. He wondered how his wife would feel about it. . . . What with modern newspapers and the radio, these three men have read or heard statements by European leaders or by Americans who have first hand knowledge of Europe. They all join in stressing the importance of the "stability of American economic life"; the Europeans seem to be less hopeful of the future than the Americans. In the light of the past the thought of a depression stirs these three men with dread. To Harry Stephens it recalls farms gone with the wind of foreclosed mortgages. To Jim it recalls days spent on the sidewalks, looking for a job. To Mr. Edgar it stirs memories of bankruptcies by the score among his business friends. Now, added to its personal and national aspects, comes its meaning for world wide peace. Is American economic life to be treacherous quicksand or solid rock in the building of peace?

The Pittsburgh Church Conference Report

As a part of economic life the people, and not just their leaders, confront questions like these. In the strongest way possible the Pittsburgh Church Conference Report affirms that these questions are part of the responsibility of the churches. The Report gives this answer along three lines. The chapters that follow take up these answers.

CHAPTER ONE

Situations Which We Face

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." *Psalm 24:1.*

"We accept as part of the task of the Christian Church the obligation to deal frankly and openly with controversial matters." *Pittsburgh Church Conference Report.*

THE Pittsburgh Church Conference Report begins by facing directly into the economic situation. Part One points to issues in our life as wage earners and farmers, as producers and consumers, as investors and professional people that call for our concern as Christians. But at the very outset the Report gives four basic assumptions which come from "the standpoint of Christian principles." These assumptions are given without comment, because the basis and character of the responsibility of the churches are discussed at length later on in the Report. We therefore simply quote these basic assumptions, likewise without comment.

(1) The Christian Church considers the dignity and worth of the individual, and the welfare of mankind, of primary importance in the Christian ethic.

(2) The ethical doctrines derived from the Old and New Testaments and enlarged by centuries of Christian thought and practice are of unlimited scope, and relevant to all areas of human relations.

(3) Human society is in the process of change, and in no area of human relations have we attained a truly Christian standard of life.

(4) The principles of the Christian Gospel are applicable to the structure of social relations and to the organization of society, as well as to the personal relations of human beings. Economic status and economic relationships are of basic importance and are fundamental in shaping the quality of life. (p. 8)

As we turn now, with the Report, into actual situations in economic life, questions, perhaps even doubts, rise within us. Some of these questions may come out of our understanding of the Gospel.

NOTE: The material in this chapter is based upon Part One of the Report entitled "Crucial Problems in Economic Life with Which Church People Should Be Concerned," pages 8-12; also upon some of the section entitled "In Conclusion," page 19.

But others rise out of the economic situation itself. The Report shows an awareness and sensitivity to these practical questions. To be sure, they are not dealt with by themselves or in a specific way. But especially throughout Part One they are recognized, labelled, and answered. Some are of such importance that we should spend some time on them.

I. *Are problems of economic life mainly technical, and therefore outside the range of Christian responsibility?* Wages and profits, collective bargaining and strikes, social security and land tenure are matters which have technical, *along with non-technical, aspects.* The George Washington Bridge over the Hudson River, and the Golden Gate Bridge in the San Francisco Bay area, are marvels of engineering genius. What reams and reams of paper were used in the drawing up of blueprints and in computing knotty problems of strain and stress! But there is something more and beyond the engineering or technical aspect. There is the social utility aspect: What will be the economic and social consequences of a bridge? Then, too, there is the artistic aspect: What a sight of beauty each of these bridges is! Massive in its strength, yet seeming to rest upon the waters. And again, there is the imaginative or spiritual aspect: Each bridge was first a dream in the imagination of one or two men who inspired others into dreaming their dream. And only because it was first a dream in some has it now become a bridge for many.

Into the engineering or technical designing of bridges only those with special experience and training can fully enter, but into these other aspects all can and should enter. So it is with economic questions. There is to each a technical side, and on this level Christians, as Christians, have no special competence to offer. But these economic matters have other aspects, and the list of these in the Report is long and impressive: individual, family, social, ethical, religious. And on these levels the Christian is at home for reasons which the Gospel has made compelling and challenging.

Take, for example, the threat of mass unemployment. There is its "economic blueprint" side. But this by no means exhausts its whole meaning. There is its *individual* aspect: It "rots the souls of men" as stated in the 1947 *Labor Sunday Message* of the Federal Council of Churches. There is its *family* aspect: It deprives a growing gen-

eration of its needs for body and mind. There are its *social* consequences: It imperils the structure of modern economic society and the democratic institutions which have been built up over the centuries. There are *ethical* aspects to it: It deprives an individual of the opportunity to support himself and his family through his work, which is a moral right to which he is entitled in keeping with his dignity and worth as a human being. It has its *religious* aspect too: It blocks God's purpose that men "might have life, and that they might have it more abundantly."*

And so it is with each economic question. Stay with it long enough, probe deeply into it, look around it on all sides and we will find its bearing upon matters which the Report points to: personal character, family life, social justice, democracy, world peace. Their blueprint aspect aside, economic subjects are all related ultimately to the welfare of the individual and of society.

II. *Are economic questions so complex that they are beyond the understanding of average people?* The Report is quite forthright in recognizing both the complexity of economic life and the perplexity that is in the modern mind. It suggests an equation: Where there is outward complexity there is inward perplexity. The Report makes no bones about the fact that our economic life is complex, that the questions which press upon us are many, and that their answers do not always lie near the surface. It recognizes, too, that the complexity lies not only in the situation itself, but in the effort to apply such principles as the brotherhood of man and the worth of the individual. If we were indifferent to these principles we would avoid some of the "continuing perplexities that have yet to be resolved." (p. 9) Then, too, words themselves at times make for difficulty, for we understand words differently. What should a Christian steel worker, for example, think about "parity" of farm prices? Certainly, if he is to think at all about it he must understand what it means. What should a Christian farmer think about an "annual guaranteed wage" for the steel worker? What is a "fair" profit? What do we understand by "the public interest" when we suggest that strikes should be prohibited in industries that are immediately related to the public interest?

In the face of these elements that add complexity to complexity

*John 10:10.

and perplexity to perplexity, what should be the response of the churches? The answer which the Report gives is rather startling. It declares that the churches should be interested in such problems not in spite of, but *because* they are difficult. "The social obligation of the Church is not lessened by the fact that the problems are complex. Indeed the complexities constitute a greater challenge to the Christian conscience today." (p. 12) This attitude is reinforced by a further reference in the Report. "The members of Christian communities have a moral obligation to consider the many complexities of the situation and to promote an intelligent understanding of economic relationships as they work for the objectives of full production, full employment, and an equitable distribution of income." (p. 9) Here is no promise of a quick answer or an easy solution; but there is the conviction that the churches dare not avoid a problem because it is hard.

One is reminded in this connection that the early Christians out-thought, as well as out-lived and out-died, their pagan contemporaries. There are many forces abroad in our land and throughout the world which would maintain or alter economic life on principles which Christians cannot support. But there can be no economic life built upon principles of the Christian faith unless Christians themselves are prepared to offer their understanding. "Thou shalt love the Lord thy God with all . . . thy mind."

III. *Are economic questions highly controversial, and should they therefore be avoided by the churches?* How true it is that many, although not all, of these questions are controversial! Where some people are uncertain and confused, others feel very sure, sometimes to the point of being dogmatic. Trouble arises when people are sure about conflicting answers to the same question. Let us take the union shop as an example. Perplexing it is to many people. But this is not the case with many others. To most, although not to all, employers the answer is clear: They are opposed to it. To most, but not to all, labor union members the union shop is something about which they are equally clear and sure: They are in favor of it. The union shop is, therefore, typical of many aspects of economic life about which people not only hold opinions, but about which they are opinionated. The situation becomes worse when these views take on an official character as being held by organ-

ized groups. It is further aggravated when these positions seem to different people to be part of an "ism" which they favor or oppose as a whole.

What attitude should the churches take toward controversial matters? Complete withdrawal? Studied indifference? Reluctant treatment? The Report is positive here as it is toward the complexity of economic questions. It affirms that important matters in economic life should be dealt with by the churches, however controversial they may be. The fact that an issue is controversial does not by itself alone qualify it to be dealt with by the churches, but it is one of the factors which should lead the churches to include it in their program. "We accept as part of the task of the Christian Church the obligation to deal frankly and openly with controversial matters." (p. 16)

The importance which the Pittsburgh Church Conference Report gives to controversial questions in economic life is shown by a second reference in connection with the training of ministers. "The clergy need likewise to be instructed in methods of dealing with highly controversial issues." (p. 16) Because the Report is a statement on Christian policy in broad terms, this point is merely affirmed without elaboration. Several reasons for it, however, come easily to mind.

1. It is not the controversial subject, but the controversial spirit, that blinds people to the truth and separates them in their blindness. It is possible for people to agree to disagree, and, beyond that, to disagree in love. And where else in our common life should there be greater expectation that controversial subjects could be discussed apart from the controversial spirit than within the churches?

2. A subject is controversial because people feel that something vital is at stake. Whether from blindness or from sight, their position has become the truth for them. Our outlook upon life and our attitude toward others are affected by what we have come to feel is vital. We are not free to grow either spiritually or socially if what to us seems important is not in line with what is true and right. Unless the churches meet people on the level of what to them is vital, they will not be dealing with the things that really make for growth in personal and social wellbeing.

IV. *Is the chief responsibility of the churches with the individual*

but not with his group or his society? Certainly this view points directly to an essential truth. The social influence of individual character can neither be denied nor fully measured. Consider the need for personal *integrity* in economic life: In the advertising field; in our financial system which, in effect, depends upon "credit"; in the time and effort given in return for what one is paid in wages or salary. . . . Consider the need for *good will*. How important do you think good will is in the successful negotiation of a labor-management contract? In opening jobs to Negroes on the basis of fitness and not of race? In the willingness of the American people to serve as a "granary of peace" where hunger is world wide? . . . Consider, too, the need for *humility*: In management executives, for example, who in large numbers now negotiate with organized labor leaders contracts that include involved and sharp points at issue; in labor and farm organizations, where the urge to gain and hold on to office can become overpowering within a man. . . . In today's world where daily contacts are multiplied a thousand fold over those of yesterday, and where we are related in unsuspected ways to unseen multitudes, *what a man is* goes far for good or ill in its effect upon the common life.

This is but filling in a picture, the outlines of which the Report itself draws. For it "reaffirm(s) a primary responsibility of the Church for developing the type of personality and character that is essential to the good society." (p. 19) It believes that it is simply a matter of time before even "the best, most equitable, and just social structure and economic system that may be devised" will pass out of existence if the people of that society are not "possessed of those qualities of character which we accept as Christian." (p. 19)

But the curtain does not drop here as though the story were ended. There is more to be told. "Nor is this to say that the whole problem of the establishment of a good society is the problem of developing individual character. (p. 19) . . . *The principles of the Christian Gospel are applicable to the structure of social relations and to the organization of society*, as well as to the personal relations of human beings." (p. 8, italics added) Here is a vision of Christians laying creative hands upon social practices and laws, upon customs and institutions in economic life in order to bring them into greater conformity with the will of God, for the coming

of whose Kingdom "on earth" Christians pray. What are some of the changes to be sought by Christians "in the structure of social relations and the organization of society"?

Here are some of the things that have been done in economic life by an aroused conscience of the people. These instances are cited not because of any merit each may have in regard to their practical effectiveness, but rather as illustrations of the effort of the American people in accord with the position of the Report that "economic status and economic relationships are of basic importance and are fundamental in shaping the quality of life." (p. 8)

Child labor, which was once an accepted practice in American industry, has been driven back by enlightened employers and by effective legislation in the states.

Through the Sherman Anti-Trust Act and enforcement agencies in the federal government the public has set out to hold back the encroachments of business monopoly upon the public good.

The consumer receives protection through the Food and Drugs Act and through the Federal Trade Commission against fraudulent claims made in advertising and labels on certain goods.

The twelve-hour day and seven-day week was considered a "must" in the steel industry up to 1923 when it was changed by the industry largely as a result of the impact upon the public conscience of a study and report made by the churches.

Through workmen's compensation and various social security measures members of many occupations are now helped to meet needs brought about through accident, old age, and unemployment.

Public parks, playground facilities, and slum clearance have been achieved by the united efforts of civic organizations and through public agencies.

The federal and state governments have for some time made available aids in conciliation and mediation to representatives of labor and management who find it difficult to reach an agreement.

Neither personal character nor social organization can be ignored or by-passed. Are we then faced with two parallel lines, one personal and the other social? Or instead, if we see things as they are in truth, are we not looking from opposite ends down the same

line toward its center? Upon this point the Report is emphatic. "In this we are not falling into the old setting of the personal gospel as over against the social gospel." (p. 19) . . . Let us try to see the unity of these two by means of a very homely situation. Can you imagine a ham sandwich without ham? Obviously, ham is a primary part of a sandwich by that name. But a slice of ham alone is not enough to make a ham sandwich. There has to be bread as well. It does not take away from the importance of ham to say that by itself it cannot meet the necessary conditions for making a ham sandwich.

Without the type of person possessed of those Christian qualities of character so "essential in all phases of economic life" (p. 19) economic life cannot be Christian. But there has to be something else as well. This "plus" is organized effort by these individuals with Christian character to transform the unChristian elements in the inherited, established, and accepted ways of carrying on economic life. In terms of living the Christian life the personal and the social hinder and help each other. The Report expresses this unity of life in these words. "The Christian community must seek continually to create social conditions under which it will be less difficult to express in daily living the spirit of redemptive love that is enshrined in the New Testament. This means that the principles of the Christian Gospel are to be applied to the structure of social relations and the organization of society." (p. 14)

So far we have been discussing certain questions, and their answers, which are raised or suggested, for the most part, in the comments under "Problems of Vital Concern" (p. 8). We now turn to these problems themselves. Eleven of them are listed in the Report. *They are stated here simply as problems, without indication of answers or solutions in terms of Christian principles.**

How important do you think it is for Christian people to spend time on deciding what it is important for them later to spend time on? Without giving thought do we ourselves know what is important, and without spending time together can we agree on what is of common importance? How easily do you think ten members

*This same policy should be rigidly followed in a discussion of these problems. At this point in the Study Guide (as in the Report itself) is the recognition or identification of these matters as issues or problems of crucial concern to the churches. Not the solution, but the recognition of issues, should be the purpose of discussion.

of your church could agree on what, in the economic situation of their rural area or urban community, calls for the united attention and study of church members? Would this be easier or harder if these ten church people came from as many different churches? Do you think that a Christian who is a doctor and one who is manager of a local consumer cooperative store could soon agree on what ought to be done in regard to economic conditions and relations in their community? How much overlapping do you think there would be if Jim, the factory employee, and Mr. Edgar, the president of the company, wrote down what each thought were the twelve situations in economic life of greatest challenge to church people? Someone has said that in order to give right answers you first have to ask the right questions. It would certainly seem that if church people are to help the economic life of their community, nation, and world, they had better first be certain that they know what questions they should be asking, what problems they should be studying, what conditions need changing.

We now give the problems in the words of the Report. We will add to each one a brief comment or series of questions in order to indicate what is involved in each problem.

I. "Can our economy so utilize its resources as to assure economic stability and progress and, at the same time, preserve and enlarge the essential liberties of man?"

Comment

The underlying concern here is the place of freedom in today's world. First, *the maintenance of our traditional liberties* in the face of the rising claim for economic security. Can we, for example, control the business cycle with its boom and bust rhythm without putting ourselves under totalitarian control? Second, *the extension of our economic liberties*. The traditional freedoms are here taken for granted, such as liberty of speech, assembly, and worship. But should not effective freedom be extended into conditions of economic life: the opportunity to work; freedom from discrimination in employment on the basis of race, creed, color, and national origin; freedom to share in economic decisions that vitally affect our lives, such as wages and hours; freedom from economic want because of sickness, or old age, or unemployment?

Diverse Points of View for Discussion

Each of five people might believe that:

A. The risk of a depression, with its resulting mass unemployment, is the price to be paid for democracy; or

B. Democracy cannot afford another major depression, which would reveal its failure to solve the major economic crisis of our times; or

C. No new or special steps need to be taken to keep employment stable, for we have enough resources to weather another bust period, as we have previous ones; or

D. We have to choose either between economic security or our traditional liberties; or

E. The individual should be guaranteed basic economic rights and freedoms comparable to his political rights and freedoms.

2. *"How can full production, full employment, and equitable distribution of the national income be achieved and maintained, and what is the relation thereto of restrictions that may interfere with these results?"*

Questions for Study and Discussion

A. What changes in the past 25 years have taken place through the use of machinery and other scientific inventions on farms and in factories which have changed employment, working conditions, and ways of doing business? Which of these changes have particularly affected us and the members of our families?

B. Is keeping factories working at full capacity and, indeed, expanding their power to produce, an objective which should receive serious attention by church people?

C. What, in our experience, have been some of the consequences of unemployment? What have we come to feel are among its causes? Do we see any of these causes present or threatening today?

D. Is it a duty for a Christian worker always to seek to increase production?

E. What practices do we know result in restricting production or in unnecessary waste? By business? By labor? By agriculture? By government? On what grounds are restrictive practices defended by those who follow them?

3. *"To what extent has concentration of ownership and control brought beneficial or harmful effects to public welfare? What are the corresponding effects of their diffusion?"*

Comment

A distinction needs to be kept in mind between two kinds of monopoly. One is private monopoly or semi-monopoly. Its purpose is to administer prices through the control or elimination of competition. When a monopoly enters into an agreement with monopolies in other nations, to achieve these ends on an international scale, the result is called a cartel.

The other form of monopoly is in the case of public service corporations, such as in transportation (the railroads, municipal transit systems, etc.), in communications (such as the telephone, telegraph, etc.), and in public utilities (such as gas, electricity, etc.). While these corporations are owned by private stockholders, their rates, together with what is a fair return to investors, are determined by a government agency representing the public interest (such as the Interstate Commerce Commission, the Federal Communications Commission, etc.).

Questions for Study and Discussion

A. When does competition in business become wasteful? When does concentration of ownership and control become socially dangerous? Are there standards coming out of Christian principles which can help us judge these?

B. Do we need more competition in business or less? Do we need more small businesses or more large corporations? Which are more successful? Do we need more small (family type) farms or more large (corporate) farms?

C. Are there circumstances when it becomes a Christian duty of management executives to work against the concentration of ownership and control?

D. What bearing have producer and consumer cooperatives upon the concentration or diffusion of ownership and control?

E. What is being done to break up monopoly? To regulate monopolies that cannot or should not be broken up? To strengthen the diffusion of ownership and control? What do we think of these measures?

4. *"What role should government play in our economic life? What criteria should be established in determining such participation, with particular reference to its impact upon the utilization of the capacities of the individual and his growth and development socially, intellectually, and spiritually?"*

Diverse Points of View for Discussion

Each of five people might believe that:

A. Every effort should be constantly made to hold government down to the lowest minimum. "The least government is the best government"; or

B. What we have seen in other countries during the last few decades should lead us to be suspicious of tendencies in our own land for government to enter into economic life; or

C. We should be open-minded toward new ways by which the government can help the economic welfare of the people; or

D. In a democracy a government is responsible to the people. To be afraid of government in economic life is, therefore, to mistrust the capacity of the people to provide for their common needs; or

E. A rigid position either for or against government in economic life is the wrong approach to this problem. The answer lies not in terms of an abstract principle, but in evaluating each proposal for the extension of economic activity by government in the light of the public good, which includes the essential liberties as well as the material wellbeing of the people.

5. *"What role should voluntary economic groups—business, labor, agriculture, finance, consumers, etc.—play in our economic order?"*

Comment

Characteristic of a democracy is the number of its voluntary economic groups. American life has many of these: trade associations, labor organizations, consumer cooperatives, farm organizations, banking associations, and professional bodies. The purpose of such groups generally is to act as a service agency for their members and to promote the interests of their members before public opinion and official public bodies. In totalitarian countries these voluntary eco-

nomic groups are either swept aside or are incorporated into the State. Through such voluntary economic groups, however, the individual can exercise his freedom and his sense of social responsibility in activities that are important to him and to others.

Questions for Study and Discussion

A. What are some of the voluntary economic groups in our community? Which of these are local chapters or groups of national bodies?

B. What has been our experience as church people in those to which we belong? What are some Christian principles for which they stand? What are some of their policies and activities which we feel are less in accord with Christian principles? What is their prevailing attitude toward the churches?

C. How public-spirited are the groups which we know best? What are our impressions of those which we know at second hand?

D. Do these groups cooperate in matters that affect themselves and the entire community? Is it a duty of Christians to work for growing cooperation between these groups?

E. How politically active are the voluntary economic groups? For what kind of measures? Do these promote Christian objectives?

6. *"Upon what basis can the Church concern itself constructively with the problems of wages, prices, and profits?"*

Questions for Study and Discussion

A. What has been happening to prices in the light of our own observations? To wages? To profits? How do these compare with last year?

B. The rise and fall of the income which people receive from wages, salaries, and dividends affect their giving to the churches. What other reasons are there for an active concern by church people with respect to wages and profits?

C. Is it selfish or materialistic for a Christian to work primarily because of the wages he is paid? To invest his money chiefly because of the hope for profits? What in fact are his ultimate motives? What other incentives stimulate men in economic life to do their best?

D. Many Christian leaders have said that production should be for use instead of for profit. What do they mean and what measures do they propose? Give your reasons why you think these proposals would or would not work.

7. *"How can industrial relations be made more harmonious, and the Church use its influence most effectively toward this attainment?"*

Diverse Points of View for Discussion

Each of seven people might believe that:

A. Church people should not tolerate a government that permits chaos or deprivation through strikes or lockouts. Government must possess and exercise power to remove their threat to the national welfare even if this means outlawing them; or

B. Labor unions have become so large and strong and, in some cases, arrogant, that they need to be put in their place; or

C. Church people have been misled as to the seriousness of industrial tensions. The wave of work stoppages in 1946 was simply part of a general adjustment from abnormal wartime conditions to the more normal conditions of peace; or

D. Labor is being unjustly blamed by many church people for strikes. The real situation is that before there is a strike there is first an industrial dispute to which both labor and management are parties; or

E. Church people should realize that strikes are, in fact, evidence of democracy, and that strikes should, therefore, be tolerated as part of the price of democracy; or

F. Labor and management over the years have shown a capacity to resolve their differences through peaceful means. They may be trusted to work out their own problems without interference or coercion from the outside; or

G. Government should inject itself in the early stages of important disputes, continue to work with the parties for a peaceful settlement, and, if necessary, insist upon arbitration.

8. *"How may government be used to provide social security without thereby undermining the assumption of responsibility by individuals and groups of individuals?"*

Comment

Through funds contributed by employers, employees, and government, and administered by federal or state government or both, wage earners in industry and in other occupations are covered against many common risks. Those not covered include agricultural workers, the self-employed, domestic help, lay employees of churches, and employees of non-profit organizations. There is active support for legislation extending the present social security program along the following lines: to cover all elements of the working population; to increase the benefits; and to add to the risks covered.

Diverse Points of View for Discussion

Each of several people might believe that:

A. Social security undermines individual character by taking responsibility from the individual and placing it upon society. . . . Through savings and insurance over the years, supplemented at times by the help of members of the family, individuals should be able to provide for their own needs when adversity comes. . . . Social security is another way of indulging the feeling that the "government owes me a living."

B. Social security helps cushion the drop in income when a breadearner dies, or is laid off, or becomes ill. . . . It helps sustain the purchasing power of the individual whose earnings have been stopped, and thus lends stability to economic life by which we all are benefited. . . . With our already great and vastly growing capacity to produce we should not tolerate having people penalized for growing old or having others die.

9. *"How can the Church most effectively assist in solving agricultural problems?"*

Questions for Study and Discussion

A. About what situations in agricultural life should the people of urban churches be particularly concerned?

B. What are some social consequences of insecurity of land tenure?

C. Should church people support the right of agricultural labor to organize and bargain collectively? What bearing does the mechanization of agricultural activities and the growth of large-sized or corporate farms have on this issue?

D. What contacts and channels can the churches provide for farmers and urban wage earners to meet and understand each other?

E. What measures for stabilizing farm income should have the support of church people?

F. What is at stake in the preservation of the family-type farm?

10. *"What should be the economic relationships of the United States to other nations in the light of its uniquely influential economic position?"*

Questions for Study and Discussion

A. In what ways is the United States cooperating in the economic program and agencies of the United Nations? What more do we think the United States should be doing?

B. What factors should church people take into account in reaching a Christian position on whether a tariff should be supported, modified, or opposed?

C. To what extent should church people urge that the Golden Rule should be applied to our foreign policy towards countries that have a different economic system or political party in power from ours?

D. "What does the principle of Christian stewardship require with regard to the use of our economic resources in the relief and rehabilitation of other peoples?" (p. 12)

11. *"How can our national economy develop and use atomic power for the best interests of all the people?"*

(There is no comment in the Report on this last issue)

CHAPTER TWO

The Ground on Which We Stand

"... and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Micah 6:8.*

"The Protestant churches are called on to address themselves to the proclamation of Christian standards for economic relationships." *Pittsburgh Church Conference Report.*

M^{R.} JACKSON walked home, disturbed by the speech which he had heard at the Citizens' Forum. The speaker had been so sure that the British way—"democratic socialism," he had called it—was the direction which economic life must take if it is to "serve the people, and not just some of the people." Comments from the floor had been even more disturbing. They were so critical of things as they are over here. He was glad that Green, president of the bank, had spoken up as he did: "I resent the implication, slight though it may be, that the organization of economic life as we know it in the United States may fail us at this time of need. Ours is a Christian nation, and I do not feel that any changes involving our American system are called for." Perhaps that was putting it rather baldly, but that was the way Jackson felt too.

He fell to talking about this when he got home. His wife was a good listener and even a better talker. After a while she said, "Sometimes we see with eyes so accustomed to what is around us that we do not see all that we are looking at. Maybe everything is not as perfect as Mr. Green claims it is."

"A statement like that calls for a lot of explaining."

"Well," Mrs. Jackson went on, "I remember the first time I left this city. It was to go to college in another part of the country. When I came back I saw my home town as though with fresh eyes. It was good to be back, and most things looked better than I had remembered them to be; but I saw other things which did not stand up as well in comparison with what I had seen in other communities. I guess it was that I had come back with a new perspective."

NOTE: This chapter is based upon the sections in the Report entitled "Perspectives and Resources" and "Affirmations of the Christian Faith," pages 12 to 14.

"Perspective?" queried her husband.

"Yes. I was thinking earlier this evening what your friend, Hunt, told us. How he was visiting a great oil refinery on the day that another British visitor was there. Something was said about using that oil for burning up our 'surplus' potatoes. The visitor said quietly, but with feeling, 'We could have used those potatoes in my country.' The Sunday paper had some British cartoons about it; rather bitter, they were. A remark like that moves you over to a different viewpoint upon some of the things that we do or fail to do in this country, even if we feel our reasons are good."

Mr. Jackson nodded. "When you see yourself as you look to others you are seeing yourself from off the planet, as it were. That is a different perspective than from the inside. You see both what's good about yourself, and whatever else there is too."

"Another country, or a different economic system, makes a kind of standard to measure with," Mrs. Jackson said, "but we Christians have the standard with which the people of every country and of every economic system should view themselves, the standard of the Kingdom of God."

The Pittsburgh Church Conference Report begins its discussion on the basis of the responsibility of the churches for economic life by pointing to perspective as the main contribution of Christianity. "The Church cannot provide blueprints; it can give perspectives." (p. 12) Nor is the contribution of the churches blind support to things as they are, simply because that is the way some people have come to like them. "Christianity is not to be identified with any particular economic system." (p. 12) The contribution which the churches have to make to economic life is neither an economic blueprint nor economic partisanship, but rather perspective by which each generation may gain insight and understanding of the goal toward which God calls us to strive in economic life. Rather, each economic system is to be judged by standards which come, not out of the system, but out of the Gospel which is over and above them all. These Christian standards are to be applied to "our" system (whoever "we" may be) and to "their" economic system (whoever "they" may be). And such judgment is "likely to issue in com-

mendation of some aspects of the system, condemnation of others, and indifference to still others." (p. 12)

Mrs. Jackson awoke the next morning with the conversation of the evening before lingering in her mood and thought. She found herself following it as she brought her housework up to date. She recalled a map of the United States which she had once seen. It was attractively gotten up, for one thing; but most of all it showed in a dramatic way what were the chief natural resources that made America the richest nation on earth. She remembered a cow ("steer," her western friends call it) showing the cattle country. Then there was an oil well just about where Oklahoma is. There was a sheaf of wheat in the general vicinity of Nebraska, and a bale of cotton much further east and south. Along the Atlantic seaboard there were buildings which you could tell were factories. A fishing boat was off the northwest coast; and so on it went.

But with her mind's eye Mrs. Jackson saw something else: people mixed up with the wheat and the oil, with the cotton and the factories; people catching fish, drilling oil wells, transporting meat, processing iron, selling cotton goods. People, busy, hectic, anxious, greedy, tired, confident, underpaid, overworked, afraid, generous—but all tied together in making for human use things that come out of the soil and the seas, the mountains and the air.

This started Mrs. Jackson wondering. What does all this mean? Indeed, does it have any meaning at all? Is all there is to it just that the wealth in the earth is being made into wealth for men, with men struggling against nature to make that change, and struggling against one another to possess it? And, if there is meaning to this, where is it to be found, and how?

These were little more than elusive ponderings in Mrs. Jackson's mind until they came to life and light as she sat in church the next Sunday morning. The text of the sermon was from Psalm 24:1. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Well, certainly there was a lot of "earth," and we in the United States possess much of its natural resources. And then, there was its "fullness," and how our technical skill had added fullness to fullness! And of course there were people, a few secure as far as material needs went, some more reasonably well off, but by far the largest number now close to, if not below, the

border line of mere minimum needs for subsistence living. All of these, the earth, its fullness, and people, according to the Psalmist, were the Lord's. It may well be true that the Psalmist did not know economic life as we organize it these days, but certainly he knew life itself, and Mrs. Jackson strongly suspected that he knew life because he first knew God. So then, it is not so much a matter of things and people being tied up together in economic life, as it is that things and people and economic life and everything else about life itself are tied up in God, in whose purpose lies our life.

It is with this act of faith that the Pittsburgh Church Conference Report begins its affirmation. "God is the source and sustainer of all life. . . . By humbly seeking God's guidance together and by our obedience thereto, we can find a basis for solving the most complex difficulties of life." (p. 13) But where does divine guidance lead us in economic life? How can we go about fulfilling God's purpose for it? If God's purpose is one thing and we try to deal with economic life in quite a different way, then we are denying in economic life the God whom we affirm in church and in prayer.

The scripture lesson, Mrs. Jackson recalled, had been the passage from John about God being love. Jesus had done more than reveal that the character of God is love; he had laid upon his followers the commandment that they were to love one another as he had loved them. We are to act in economic life as those who live under the command of One who gave love as a law of life. The purpose of God for economic life, therefore, can be understood only as one knows love to be a law of economic life. "The Church must reaffirm the supremacy of the law of love under which all human devices must be judged. . . . Love of neighbor, not advantage over him, is the rule of the Christian life." (p. 13)

This is "an hard saying,"* and "Christianity has recognized in most ages that this standard is higher than most men, or perhaps any man, can attain." (p. 13) The Church, therefore, has urged upon men three other obligations. One of these is "*self-restraint*." (p. 13) It has exhorted "thou shalt not." At times this negative appeal has been strengthened by urging that an advantage foregone today may become an even greater advantage tomorrow.

Another obligation is "*justice*." (p. 13) We are to give to others

*John 6:60.

what is due them because of their dignity and rights as human beings. The Church in the Middle Ages gave strong answer to what was a "fair" price, a "fair" wage, a "fair" profit. Merchants and other employers were expected to adopt these, not necessarily out of love, but rather because of justice, for those who bought from them or worked for them.

"*Philanthropy*" (p. 13) is a third obligation which the Church has urged. Christian charity has a glorious record throughout the Christian centuries, blazing trails of hospitals, orphanages, philanthropic organizations, etc. It has been a light and a healing where men have suffered at the hands of nature and of their fellow men. It has stirred those to give out of their plenty for those in want; and the story of the widow's mite has moved many to give out of their poverty, to the greater blessing of their own characters. If the Church has not been as sensitive to the assumptions and practices by which men gain wealth, it has helped them into a more humane use of their wealth.

Self-restraint and justice and philanthropy have their place, and each has done something to project the principles of the Christian faith into economic life. But neither separately nor together do they "fulfill all righteousness."* by Christians in their responsibility in economic life, for the Church proclaims something less than the Gospel, when it fails to insist that nothing less than the law of love rests upon a man. "Whenever the Church has forsaken its basic teaching it has been sharply recalled to the affirmation of its distinctive and extraordinary demand. . . . Times without number it has warned the mighty and the proud, the classes and the nations, that individual lives and social orders which are established on any other foundation are destined to perish now and forever." (p. 13)

Then what is it that becomes all-important in economic life? By what standard is it to be judged? The answer lies not only in what economic life does *for* people, but what it does *to* people. We are responsible to God for what we do to people with what we own of the earth, and with how we use our skills and possessions. Because we are bound together in the family of God, we are bound together in economic life.

Here the Report is giving basic principles of the Christian faith

*Matthew 3:15.

without attempting to make them specific. That comes later on. But at this place the Report points down roads, which, if followed, show us the cutting edge which these broad principles have. God "has no special mercy for the privileged." (p. 13) It is a human tendency to rate people by the status or position which they hold in social or economic life. There are times when it seems that people are as ready to give special favor and deference to those who are economically privileged as these people themselves are ready to claim it. Recall what the Epistle of James has to say about men of wealth coming to a service of worship. There is nothing there that describes these men; no doubt we have a right to see them acting as though they took their superior position for granted. But the Epistle shows leaders and members of the congregation almost falling over themselves to show deference to these people who have favored them with their presence at church. To see all men in the light of what they are to God, is to see how little economic status really counts.

The Report takes us beyond economic status to economic ability. God has "no special forgiveness for the strong." (p. 13) What is the Christian attitude toward superior strength? The first thing to be said is that superior strength is one of the simple facts of the world as created by God. "Men are unequal in natural abilities." (p. 13) The second thing to be said is that strength is to be shared, not hoarded. The test of a man is not the strength that he has, but the use to which he puts it. An executive vice-president may have more ability than a foreman, but having more ability is not the same as having more worth as a man. A laborer may have more skill than another, but his greater skill does not make him more of a man. The owner of a family-type farm may have less ability to bring to his farming than the owner of a corporate farm, but his lesser ability is not the measure of his worth as a man. The use, not the mere possession, of strength is the test in Christian perspective. "Strength is an endowment for the service of the neighbor, not for the aggrandizement of oneself." (p. 13)

But what is the Christian perspective upon the individual himself? How free is he to choose to do what he thinks is in accord with the purposes of God for economic life? Some current views tend to rob the individual of moral responsibility in economic life,

because they cut out from under him freedom to choose. At times this is stated bluntly; at other times it seems like an inevitable by-product of what is said about certain aspects of economic life.

Marxist communism, for example, holds that economic life is ultimately and decisively determined by material factors; in the large, this is generally interpreted to mean that what men think and hope, dream and strive for, depends upon the kind of tools which they use in production. Instead of men having a responsibility for the character and direction of economic life, their own character is determined by it.

This is an overall view of man; another comes out pretty much at the same place by peering into what is within man. Man, this view holds, is an economic creature capable of being stimulated to action primarily for money. What the accelerator is to the auto, the desire for economic gain is to human nature; touch the latter, and men will work best for economic progress. The worker wants the wages of the foreman; the foreman wants the salary of the junior executive; the junior executive hopes for the income of top management; and top management wants a raise—such is the picture of what it is that really stimulates human nature to act. This view stands opposed to that of the Report which declares, "The individual thus exalted is not primarily an economic self-seeker; he is fundamentally a creature responsible in all things to love God and neighbor as the basic law of his life." (p. 14)

The business cycle is thought of by some in a fatalistic way. Man is hanging on, as it were, to a pendulum, and it is not within him to affect its movement as it swings from high prosperity to low depression.

Again, the law of supply and demand is made by some into an enslaving force. Just as the law of gravitation is seen as standing for something that is a physical reality, so is the law of supply and demand held to be a part of economic reality. For many this leads to a view of life where the individual is powerless, with freedom becoming a mere shadow.

Christianity cannot ignore the challenge that is in these views, but its answer is clear: "Man is endowed with moral freedom." (p. 13) This is the truth about ourselves which comes out of our knowing that we are made in the image of God. It is a truth that lies upon

us in every walk of life. "In no realm is man merely a mechanism driven by external forces." (p. 14) Man hides himself from what he is when he attempts to deny this core of moral responsibility.

But this is not to say that a person is completely free, for there are limitations upon us all. Reference was made above to the law of gravitation. A man is free to jump off a tower, but not without injury or possible death. So the use of man's moral freedom "is always conditioned and limited by the freedom of other persons and by many necessities over which he has little control." (pp. 13, 14) On the other hand, man is not wholly impeded by the law of gravitation, for, by using a parachute, he can land without injury from an airplane many thousand feet higher than any tower. Men have not abdicated their responsibility for action before physical laws. Then why should they strip themselves of responsibility toward what makes for good human relations? "In economics, politics, and other spheres of human relations, he has moral responsibility which includes the effort to widen the range of effectual freedom for all men." (p. 14)

Are the limitations upon our freedom, which are as real as the freedom itself, all outside of us? We would recognize that ignorance is a hindrance, but ignorance is something within us, not external to us. Until men came to understand the laws that make flight by birds possible, they were not free to take to the air themselves. But by the inner discovery of how to fly, has man solved wholly the problem of freedom in the air? He has not yet learned how to use his new knowledge so that it will serve his good. The cause of this, as that of ignorance, is an inner one; it lies within man himself, not "out there." "Man," the Report declares, (p. 14) "though created in God's image, is also a sinner, often using his freedom to serve false gods." Christianity, therefore, drives man from external factors into himself, and beyond himself to his relation with God. For only in the service of God, who has endowed him with freedom, can man gain the power and understanding of how to use that freedom well.

What are these "lesser gods"? Man "sets himself against God and his fellow man, reducing worship to idolatry and history to anarchy." (p. 14) This becomes all the worse in its consequences upon life, because this spirit takes hold of the groups to which men belong.

Man "sets himself against God and his fellow man" as he feeds his pride in the thought of himself as a member of the master race or class. This he does, too, as he changes patriotism into a narrow and arrogant claim for power and prestige, expansion and domination by his own nation. This he does also when he seeks to make his own place in a labor union or the place of his labor union within the whole community his whole concern. He "sets himself against God and his fellow man" when he puts the interest of management ahead of that of the stockholders whom he represents, and the interests of the stockholders ahead of those who buy and are employed.

This is not to deny the place that economic groups or organizations have in life. The Report recognizes that place as important. But it is to insist that groups must be disciplined, as must be the individuals who are their members, not to put themselves "against God and their fellow men." And much of the moral responsibility of the individual in economic life is to help his group rise above idolatry before God and denial of the community well being. For the responsibility of the individual is not lost, but rather enlarged by every step that he takes into "the groupings and organization of society." (p. 14)

When men fail in moral responsibility, the bill is paid for by both present and succeeding generations. "The iniquity of the fathers" is visited "unto the third and to the fourth generation."* We see this law of life working out in the case of ignorance, as it stretches its consequences far beyond those who at any one time are ignorant. What price have recent decades paid for man's slowness in the discovery of the newest medical truths! What lives would have been saved during World War I if the blood plasma process had then been known! What lives would have been spared if the 1930's had had the knowledge of penicillin which the 1940's have! So it is with the price which men pay because of sin. It is paid by the generation that is guilty and likewise by succeeding generations. Through sin the life stream of the generations becomes poisoned. The sin of today is passed on to tomorrow through established ways of thinking and acting which join the generations together. Individuals are born and die, the generations rise and fall, but what they thought and stood for, what they accepted as good and desirable become

*Exodus 34:7.

established, as it were, in attitudes and traditions, in customs and institutions, in "the structure of social relations and the organization of society." (p. 14) The seeds of sin which one generation plants, flower and live on into the future. Each individual is, therefore, born not only with the power to misuse his freedom, but he is born into the social results of the misuse of freedom by those who lived before him.

Out of the spirit of Christian compassion, the Church must be concerned with the structure of social relations and the organization of society; for these (misshapen and poisoned through the sins of earlier generations) lay grievous burdens upon men today. "Because of its pastoral interest in individuals the Church has found itself forced to take an interest in political and economic measures or institutions. Many of the early leaders of the social gospel movement were pastors whose concern for individual slum dwellers, the poor, the prisoners and the sick led them to attack the social sources of human misery and to understand the corporate character of human sin. Genuine pastoral interest in individuals will always lead to such results. The Church cannot be responsible to God for men without becoming responsible for their societies. As the interdependence of men increases in industrial and technological civilization the responsibility for dealing with the great networks of interrelationship increases. If the individual sheep is to be protected the flock must be guarded."*

And further, out of the spirit of redemptive love, the Church must spend itself in social change. . . . During the last depression, Mr. Jackson's father was owner of a textile mill. He held on as long as he could, and then had to let go—which meant letting go all of his employees, who were already on "share the work" wages. He dropped in on his minister. "I feel terribly over what I simply have had to do. But what more was there for me to do?" he began.

"Tell me all that you have done," the minister asked.

So the textile mill owner told how he had cut every expense to the bone, before making each successive wage cut; how for a while he had dug into the company's capital to keep up some kind of wage payments; and how he had ended finally in bankruptcy.

*The Interseminary Series, Volume III, Book Two, p. 129 (Dr. H. Richard Niebuhr). New York, Harper & Bros., 1940. Used by permission.

"You have done everything you could," said his minister, "everything possible, under the circumstances. Indeed, far more than many would say was your obligation. On that score you have gone the second mile, and with things as they are, there is no further mile."

The minister paused. There was a moment of thoughtful silence..

"And yet there is one thing more, from here on. It cannot help those whom you have had to drop, but it could help their children. You can join with others in working for such changes in the structure of our social relations and the organization of society, that there need not be another major depression. If this were the case, it would be less difficult for employers to do the decent and humane thing they want to do. That is your job as a Christian employer, and the job of all of us in our churches."

The Report brings this challenge into clear and sharp focus: "The Christian community must seek continually to create social conditions under which it will be less difficult to express in daily living the spirit of redemptive love that is enshrined in the New Testament. This means that the principles of the Christian Gospel are to be applied to the structure of social relations and the organization of society."

Questions for Study and Discussion

A. Should ministers preach on the religious and moral basis of economic life? In what other ways should they concern themselves about economic matters?

B. Sir Josiah Stamp, a Christian economist, wrote that forty per cent of Jesus' teachings have to do with the getting, possessing, and spending of wealth. Comment on this statement.

C. If you had a son starting his first job, what would you say to him about the practicality of the law of love? Philanthropy? Justice? Self-restraint?

D. "The slogan 'full employment' has come to have an ethical meaning to millions of our people." (p. 8) Comment on what these words mean and how valid you think the statement is.

E. Should church people who are members of a labor union, a consumer cooperative, a farm organization, or a board of directors

of a corporation try to have their meetings opened or closed with prayer?

F. Do you feel that this is a time in history when "the Church has forsaken its basic teaching about the supremacy of the law of love?" (p. 13)

G. Should there be in your church a continuing study and discussion group on the Church and economic life?

CHAPTER THREE

Economic Life Serving the Public Good

"If I have walked with falsehood, and my foot hath hastened to deceit; or have eaten my morsel alone, and the fatherless hath not eaten thereof; this also were an iniquity to be punished by the judges; for I should have denied the God that is above." *Job 31:5, 17, 28.*

"The principles of the Christian Gospel are applicable to the structure of social relations and to the organization of society, as well as to the personal relations of human beings. Economic status and economic relationships are of basic importance and are fundamental in shaping the quality of life." *Pittsburgh Church Conference Report.*

A CHRISTIAN has to live in two worlds. One is the world of things and men. In this world he employs or is employed, he buys and sells, he votes for legislators who will decide the taxes which he must pay, he works with or against others like himself. The other is the world of faith. In this world God is sovereign, Christ is lord, love is the law of life, each "other" is his brother, and the coming of the Kingdom of God on earth is both his hope and his daily self-dedication.

Whatever else it may be, to relate these two worlds is what is important to the Christian. The Beatitudes and a union contract, the Golden Rule and a tariff policy on wool or cotton, the Sermon on the Mount and a corporation's annual report—what has the one to do with the other? Christian affirmations *and* economic situations, Christian principles *and* the facts of economic life, the law of love *and* the law of supply and demand, our relation to our divine Lord *and* our relation to the "other fellow" in economic life—what are the steps which the Christian should take to weld these together? The hope of today and of tomorrow is found in the fact that "through prayer and worship and struggle in the world, innumerable men and women in every vocation are seeking at this hour to know and to do God's will for them and for their time." (p. 13)

We have seen that the meaning of life is to be found in obedi-

NOTE: This chapter is based upon the section in the Report entitled "General Principles and Economic Factors." (pp. 14-15.)

ence to God's purpose. This is putting the matter in religious terms. How may this be expressed in social terms? Throughout the Report there is a key in the recurrence of phrases which have to do with the same thought: "the public good," "the welfare of the entire community," "the common welfare," "the public welfare." What is expressed in these ideas carries the truth in the religious phrase out into the arena where men live with other men. But the thought of the public good or welfare needs in turn to be broken down into more specific terms. What does it mean to work for the common good in reference to "basic inter-related economic factors such as work, production, property, wages, profit, prices, taxes, and economic organizations"? (p. 14) These words are common in our vocabulary; they are things with which we are familiar. If we see them in the light of Christian principles, we will have brought our Christian faith into vital impact on important aspects of our life. The Report discusses several of these under "general principles."

Production has always been carried on by human labor, helped at times by the strength of a few domesticated animals. In simple societies, those who produced and those who consumed what was produced were the same. What the hunter brought back from the chase, became the food and clothing of his family. What the farmer eked out of the soil, was eaten by himself and his family. Members of the family made the shoes and the clothes which the family itself needed. Here the relationship between production and consumption is as direct as the equation, one equals one.

But soon division of labor set in. People exchanged what they had produced in excess of their needs for what others had made. This is barter, and barter leads to the first distinction between the one who produces and the one who consumes. The introduction of money as a medium of exchange stretched this distance many times, and the later use of machines widened it beyond anything that could have been imagined in primitive days.

In a money economy (as contrasted with a simple or a barter economy) farmers sell food for money to others, who, as wholesalers and retailers, do not themselves eat it, but sell it for money to still others, until finally the consumers are reached. Likewise consumers go to others who in return for money will give them what they need. Farmers today, in great part, produce not for them-

selves, but for the market. A shoe factory turns out shoes, not for its workers and owners, but for the market. Food and shoes are taken by shippers and jobbers, by dealers and retailers from the farm or factory where the producers are, to the stores and shops, where the consumers come.

Thus, a curtain of remoteness hangs today between those who produce and those who consume what others have produced. The relation that exists between the producer and the consumer is hardly recognized, and any personal feeling on the part of the one for the other is largely absent. The farmer thinks not of him who will eat, but of the money which he will get for what he has harvested; and the consumer thinks not of him who made his shoes, but of what value he can get for the money which he has to spend.

Certainly machines and the far-flung use of money make the outward trappings of today's economic life vastly different from those of simple societies; but does the equation still hold? The Report affirms that the principle remains the same. "Production exists to serve necessary and desirable consumption." (p. 14) Muscle power by primitive man, atomic power by modern man—the end to be sought is still the same.

On what ground does the Report rest its conviction that the meaning of production lies in the needs of consumption? The basis lies within the Christian faith: The claim of the needs of a neighbor rests upon each of us, even as the claim of our needs rests upon him. "Give *us* this day *our* daily bread." For "neighbor" we should read "consumer"; because in the language of economic life "consumer" becomes "neighbor." The consumer is any one who stands in need of what others can produce. His need is the reason for another's production. Hence, we are called upon as Christians not only to rejoice in the increasing capacity for production, but to make it increasingly available for the needs of consumers. "Implementation of this principle is especially imperative at the present time, because of the Christian commandments to feed the hungry, clothe the naked, and in general to meet the neighbor's needs." (p. 14) Because his spirit is warmed by this urge, the Christian looks beyond statistics showing how vast are the goods produced within a given period. From the standpoint of the Christian perspective the significance of such figures lies in the people whom

these goods finally reach or do not reach. The Christian will therefore continue to be sensitive to the number, large or small, whose basic needs as consumers are still unmet by economic activity.

So it is that the extraordinary technical achievement of American life can never be enough as long as any substantial proportion of the nation is "ill-fed, ill-housed and ill-clothed." Ample factual evidence is at hand to sustain the validity of this slogan even during high wartime levels of employment and production. "Government studies show that in 1941-42 a very large segment of the population did not have income sufficient to satisfy its primary wants."* Even though this proportion were reduced by current levels of employment and productivity, the Christian conscience could not be satisfied in the face of the deprivation that is so rampant, even to the point of starvation, throughout the world.

We will want to look more closely at those who are responsible for production about whom the Report has much to say. . . . Ann Jackson, we recall, is married to a farmer. He owns his farm. At certain times of the year his work piles up and he then employs several extra men whom he pays at a daily rate. If, at the end of a year, the farm makes money, that money is his to keep. If, on the other hand, it is in the red, he has to absorb the loss. When Ann comes to town, she drives by a store on Main Street which has a sign over its entrance, "Hendricks and Ohm—Jewelers and Watchmakers." These two men own their business. There is a third man who works in the store, but he does not share in its ownership, for he is employed by the other two. As with Ann's husband, Hendricks and Ohm keep the profits and absorb the losses. In another part of town is the Atlas Foundry, where Mr. Edwards is executive vice-president and Jim is an employee. Mr. Edwards has no share in the ownership of the foundry. This is held by a number of stockholders, each of whom has made an investment in its capital. Mr. Edwards helps manage the foundry in the interests of these stockholders, most of whom live in the town itself, although some live elsewhere. As with other owners, profits go to these stockholders who must also stand loss. In the same part of the town is a branch of one of the nation's great automobile companies whose

* *A National Labor Policy*, by the Brookings Institution, Washington, D.C., 1947, page 50.

offices are in a distant city. It is operated under the direction of the top management of the corporation itself, which, in turn, is responsible to a vast number of stockholders scattered throughout the country.

These are people who own the means of production. Ann's farm and the jewelers' and watchmakers' establishment differ only in that, in the first case, ownership is individual, while with the others, it is a partnership. In each of these cases, too, those who own both manage and work in the enterprise. The Atlas Foundry and the automobile subsidiary are corporations where ownership is separated from management, and is largely local in one case, and absentee in the other.

We have noted other people who share in production, namely those who are employed. These two, owners and employees, make up the producer group. The Report deals with matters of importance to both.

First, in regard to the owners. It recognizes that "profits are characteristic of a money economy." (p. 15) This is dealing with profits on the level of fact. It is describing the situation as it is. There are other characteristics of a money economy: those who are employed are paid wages; those who own land are paid rent; those who loan money are paid interest. Just as the worker is paid for his labor and the land owner for his land, so profit is payment to the owner, whether he owns a farm or has ownership in a corporation.

We have been considering profits without stopping to describe what they are. It may be of help to quote from one of the preliminary papers prepared by the Department of Research and Education of the Federal Council of Churches* which was sent to each Conference delegate for information and background.

"The term profit incentive as here used is not synonymous with the economic incentive. Few men or women are so situated that they can work without obtaining an economic reward in the form of money or goods. For they and their families need food, clothing, shelter and other necessities and they cannot obtain these unless they receive an income for the work they perform. Such a *service* income, for value delivered, whether obtained by a truck driver, an

*Study Number Four in the series "Christianity and the Economic Order," *Information Service*, 297 Fourth Avenue, New York 10, N. Y. November 23, 1946.

engineer, or a manager of a factory, does not constitute profit, but merely a wage or salary for service rendered.

"What, then, is profit? In general it may be defined as the surplus remaining after all the costs of running a business, including the wages of management and labor, allowances for depreciation, interest on capital borrowed, etc., have been met. . . . It is the effort to secure a part or all of this surplus, aside from compensation for work done, that constitutes the pursuit of profit, in the strict sense of that term."

Profit, therefore, as generally understood, is what is left over after all fixed charges have been paid. This surplus goes to the owners. But when these fixed charges are more than the income, the owners get nothing, and may even have to make up the loss.

The Report recognizes profits as an accepted part of current economic life. But Christians are not concerned with economic facts by themselves. They are interested in how these facts are to be considered in the light of what is good and desirable. The Report, therefore, goes on to say that profits "are defensible." But the question is still left hanging as to the grounds on which profits are to be judged as being defensible. The Report hastens on to this matter. Profits "are defensible, subject to proper methods of accumulating and distributing them." (p. 15) Here we are given a principle or standard by which the profits of this farm or the profits of that corporation can be judged. We are dealing, not with the abstraction "Profits," but with particular cases. If the "proper methods of accumulating and distributing" profits are of underlying importance, then it is quite conceivable that profits in one instance will meet the standard, while those of another will fall short.

We would be surprised, would we not, if this reference to a higher standard had been omitted? For in Chapter Two we found that Christianity has a quite definite perspective, or approach, upon all of life, including the economic. There are certain principles that must be applied when the Christian seeks to know what he is to think and how he is to act in economic life. The Report does not go on to describe what these proper methods are, but presumably they would be in accord with basic Christian ethical standards. For example, if Ann's husband joined with other farmers in unfairly rigging the price of eggs; if Hendricks and Ohm put into

watches inferior materials, charging their customers for good materials; if the Atlas Foundry paid wages lower than those paid for comparable work; if the subsidiary of the automobile corporation paid out dividends on "watered" stock—these "methods of accumulating and distributing profits" would not be proper as measured by Christian standards, and so their profits would not be defensible. There is a call and challenge here to the people of the churches to approach the question of profits with a discriminating mind.

As far as language goes "profits" and the "profit motive" are closely related, and so they are in economic life. But the Report is careful to point out that a different approach should be taken to each of these. "The profit motive is a further question, concerned more directly with the motives and aspirations of men." (p. 15) The profit motive is here shown to be but one of a number of motives, whose name is Legion. The Study referred to above lists some of the incentives evident in economic life: the desire for security, the desire for prestige and power, the desire for self-aggression, enjoyment of the competitive game, the desire for good will—and the list might be extended. "The fact is, of course, that motivation in business and in industry, as in all other activity, is extremely complex. The tendency to over-simplify it results not only in the eclipse of important incentives but in injustice to human beings. It may also result in the singling out of one type of incentive and exaggerating its actual importance in society."* At another place in this Study, groups of persons important to economic life are listed whose incentives have little, if anything, to do with their own receipt of profits: administrators of large corporations, administrators of cooperative enterprises, public administrators, inventors and scientists, professional workers, and rank-and-file workers.†

Having placed the profit motive within a multiplicity of motives that stimulate people to economic activity, the Report gives priority to one of these motives from the Christian perspective. "Christians must be actuated more largely by a service motive than a profit motive." (p. 15) Obviously, this is not a description of what economic life is today, but a declaration of what it ought to be. It deals with the place of the profit motive only as it is related to the service mo-

**Ibid.*, p. 2.

†*Ibid.*, *passim*.

tive, which is given top recognition in the light of Christian principles. This statement is in line with much that the Report has made clear, such as the conviction that "the Church must reaffirm the supremacy of the law of love, under which all human devices must be judged." (p. 13)

Individuals derive profits because they are owners of property. Ownership is discussed in the Report. It recognizes that there are three current systems of ownership. . . . Mr. Hendricks, along with Mr. Ohm, is part owner of their business. This is *private* ownership. His wife is a member of their local consumers' cooperative store, which is owned by those who use it, the consumers. The Hendricks family are among those to whom the Co-op belongs. This is *cooperative* ownership. On his way to business each day Mr. Hendricks passes a building over the entrance to which are carved the words, "United States Post Office." Last summer he and his family drove out to some of the national parks which are part of the public domain. As a citizen, Mr. Hendricks shares in the title to the business of the Post Office and to the land of the parks. This is *public* ownership.

Each of these systems of ownership is a way we have as a people of going about providing ourselves with the goods and services which we need. Each of these systems is built around a certain principle. But the Report declares that each of these should be subject to a deeper principle. What is this principle? Here we are helped by some familiar guide posts: "Christian perspectives," "the needs of the community," "the common welfare." (p. 14) Like everything else in economic life which the Report touches, property comes under religious standards which can be expressed in social terms.

Mr. Hendricks will find in the Report questions aimed at the religious and ethical basis of his ownership, under any of the various systems. Whatever truth may lie in the statement "I own" is relative. Ultimate title rests with God and not with Mr. Hendricks. "Property represents trusteeship under God." Nor is Mr. Hendricks left with any doubt as to the test of the ultimate use to which his property should be put. ". . . and should be held subject to the needs of the community." (p. 14) All of this has quite a deflationary influence upon the use of the first personal pronouns, "I"

or "We," in connection with property. . . . It is here where Mr. Hendricks catches a glimpse within his soul of how deeply Christianity cuts into the spirit and practices of contemporary economic life. The possessiveness of men feeds upon itself at the point of property, its ownership and control and increase, because man in his spiritual blindness cannot see himself for what he is as a property owner, a trustee under God, a custodian of the public good.

But a further deflationary experience is awaiting Mr. Hendricks. "Under Christian perspectives, no single current system of ownership universally meets this test." (p. 14) This does not deny the validity of any of the systems as practical expedients; that question is not raised. The Report does declare that none of them currently rises to the level of full Christian approval. Mr. Hendricks cannot escape from following this thought out among people whom he knows and knows about. This is an easy truth to accept about the systems which other people particularly support. But the shoe pinches when it comes to applying it to one's own pet enthusiasm among the systems. Mr. Hendricks knows people ("I am probably one of them," he muses) who stand ready to confess the sins of the other systems. This statement in the Report calls for far sterner stuff than that!

The Report takes Mr. Hendricks one step further. When any of the current systems of ownership appear to fall short of serving the public welfare, then some other way should be tried. "In fields where the present forms of ownership are difficult to regulate for the common welfare, encouragement should be given to further experimentation in the forms of private, cooperative, and public ownership." (p. 14) The public welfare needs the fullest measure of the contribution which each has to give, and the good which comes from one may be found in the strength it gives to the others. Mr. Hendricks has a brother in the electrical supply business in Tennessee. His business has boomed since the TVA was launched. That experiment in public ownership has given an impetus to private ownership. On March 3, 1947, the *New York Times* carried a survey of free enterprise around the world, written by its correspondents in many lands. The reporter in Sweden noted that the strong pressure for nationalization was being held back by the strength of the Swedish consumers' cooperative movement. On

the other hand, the steel industry, about which Mr. Hendricks knows something, has grown through the research and drive and ingenuity of private initiative so that modern life may be almost said to be undergirded by steel. This all adds up in Mr. Hendricks' mind to the feeling that the Christian must approach the place of each of the current systems of ownership, not only in terms of its particular contribution, but also in terms of what each has to give to further the contribution of the others to economic life as a whole.

Producers also include those who are employed by the owners; most of these are wage earners, the others are on salaries. The Report turns to them as well. In an industrialized society a worker's dependence upon someone else for the chance to work for his living constantly grows. In an agricultural society, if a man does not have access to land, he is lost, economically speaking. Similarly, in an industrialized society such as ours, if a man does not have access to a job, he is lost, economically speaking. The opportunity for a job is thus at the center of the crisis of our times. Wage earners of today fear that economic life will take a tailspin, sucking them down into the depths of mass unemployment.

Who is to stand up and guard them against this threat? Certainly, a responsibility rests upon the worker himself to be ready for the opportunity when it comes. But he does not hire himself; he is hired. A special responsibility rests with management, for they largely decide how many are to be hired. Their power is great, but it is a collective power; individually, an employer may be helpless. If he cannot find enough buyers, a manufacturer cannot go on making things for merchants, nor can a merchant go on stocking his shelves for customers. What is the responsibility of the public through government? Government can do much to promote employment; but if government takes over the whole job of providing jobs, it will have taken over the whole of economic life, with serious risks to economic well-being and cherished American liberties.

Where, then, does this leave us? It leaves us still with the necessity for modern man to find employment. And, face to face with that necessity, the responsibility is upon us all to assure this opportunity. "The responsibility to provide the opportunity to work rests with all segments of our society." (p. 14) Management must assume responsibility at this point along with its responsibility for efficient

production. The voice of labor, sounding its concern and counsel, must be heeded. Workers and management, farm and cooperative leaders, professional workers and government officials—all must do what they can as individuals, groups, and unitedly to keep the sign up everywhere “MEN AT WORK.”

Along with the importance of having a job is payment for the work one does. If men today depend upon others for the chance to work, they depend upon their wages for their livelihood. . . . There are two things that mean very much to Jim, who works in Mr. Edwards' factory. For one thing, Jim is a family man. This is true of most of those who work with him. What he is paid has to be stretched to cover the needs of himself and his wife and two youngsters. The other thing is that family support is a year-round matter. While Jim's wages are paid on an hourly basis, his expenses run on a yearly basis. At slack times the factory lays men off, and Jim's pay check stops; but Jim's kids go on being hungry, and the landlord keeps coming around for the rent. The union contract specifies the wages to be paid for the hours he works, but as a father Jim is under contract, as it were, to do what is right by his family every hour. Jim cannot see why there should be such a difference between those who, like himself, work “at the bench” and those who, like Mr. Edwards, work “at a desk.” These latter get salaries which are not subject to discount for slack periods. Why is it that what is good for one group is not good for all? To be sure, to put “the bench” where “the desk” is—on a yearly income—would call for some changes in the conduct of business. But Jim feels that surely American business leaders are capable of solving this problem, when they have shown themselves to be geniuses in solving so many other problems.

Both of these concerns that mean much to breadwinners like Jim are recognized and supported in the Report. “It is desirable to work toward an economy which provides for an assured adequate annual income for every family.” (p. 15) The way it is phrased shows that many of the steps toward these goals are viewed as long and difficult. But here are things by which progress in economic life may be judged.

Questions for Study and Comment

A. Should the concern of the churches for family life lead them to advocate that wages be paid on the basis of the number of dependents in a family?

B. Is it a duty of a Christian worker, a Christian farmer, and a Christian business executive constantly to increase production? To work for a better distribution of what is produced? Granting that both are indispensable to economic life, where should the greater emphasis for improvement be placed today?

C. How important is the profit motive among people whom you know? What other motives stimulate people in their work and investments? What instances do you know of the service motive in economic life?

D. Under what conditions should church people support the payment of wage earners generally on a yearly basis?

E. Compare the current systems of ownership in the light of Christian perspectives.

CHAPTER FOUR

We Assume Specific Responsibilities

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. But let justice roll down as waters, and righteousness as a mighty stream." *Amos 5:21, 24.*

"Through prayer and worship and struggle in the world, innumerable men and women in every vocation are seeking at this hour to know and to do God's will for them and for their time." *Pittsburgh Church Conference Report.*

WE now take a further step toward bringing into sharper focus the responsibility of the churches for economic life. When a man gets into his auto and starts it going, it can be assumed that he is generally familiar with the principles of driving. It can also be assumed that he knows how to relate these broad principles to important parts of the car: the steering wheel and the brake and the accelerator and the clutch. It can be assumed, too, that he knows where he wants to drive, to his shop, his office, or his friend's home.

We have reached this last point in our study of the responsibility of the Church. We have looked at basic affirmations of the Christian faith. We have seen how these are related to important economic factors, such as property and profits and work and wages. We now turn to the particular destination or goals which Christians should have.

The Report gives its answer under twelve "specific responsibilities." These are the things toward which the churches should aim, on which the churches should be working. Some of these specific responsibilities have to do with the character, outlook, and attitudes of the individual. Others are concerned with what the churches themselves should be doing, as churches, in their programs and in their corporate practices. Together these make up about one-half of the list, and each of them is treated in one way or another elsewhere in this Study Guide, particularly in the last two chapters.

The third set of specific responsibilities has to do with goals for economic life itself. They look to changes in the pattern of economic

NOTE: This chapter is based upon the section in the Report entitled "Specific Responsibilities" (p. 15).

relationships and in the structure of economic life. They are not offered us in question form as are the issues in Chapter One. They are stated positively for the churches "to promote . . . stand for . . . foster. . . ." Because of their importance, these will be taken up as a group in this chapter. All are found on page 15 with the exception of the last, which may be more appropriately dealt with in this connection than in its position on page 19. The set of specific responsibilities of the churches that have to do with economic life itself are as follows:

To promote equal and unsegregated opportunity for all, including members of racial or other minority groups

To stand for the abolition of preventable poverty and for the realization by all people of the great possibilities for economic welfare

To promote widespread democratic and informed participation in decisions which affect our economic destiny

To promote increasing cooperation between individuals and groups in all phases of economic life

To foster economic decisions and practices which show consideration for unborn generations, as through conservation and intelligent usage of natural resources

To stand for civilian and public control of atomic power in order to make atomic energy available for civilian and public peacetime purposes

(To) use its influence to secure the full cooperative participation of our nation in the economic life of the world, to oppose any abuse of its tremendous economic resources and power in its relations with other nations, and to cooperate with other nations in the establishment and maintenance of world peace—thus promoting this nation's friendship with all peoples, and their economic welfare. (To) favor maintaining security measures adequate to insure the safety and wellbeing of our nation and its people, in accordance with our commitments under the United Nations.

* * * *

Ann's husband and her father were looking back together at what turned out to be the same picture in general outline, although the details varied. The husband recalled what had happened when the mortgage on the family farm had been foreclosed during the depression.

"We were poor, really poor, then," he said. "But so were our neighbors, and yet we lived on some of the best farm land there is to be had anywhere. Rich land, poor people; it doesn't make sense to me."

Mr. Jackson spoke up: "My own father was in textiles. The depression hit him hard, and in something more than the company accounts. He knew those who worked in his mill, and their families as well. He had to lay all of them off, and he went into bankruptcy. He watched these people go from clothes to tatters; and yet he could not put them to work making the cloth which they needed. Wealth making machines, and impoverished people!"

These two men were aware of the problem at which many throughout the world are looking today: poverty alongside "of the great possibilities for economic welfare." The Report looks at this too, and declares that among the responsibilities of the Church is that "to stand for the abolition of preventable poverty." When one considers what poverty does to individuals and to family life and, therefore, to society itself, no less a goal could be taken by the churches. But is it utopian? How great are the possibilities we have for achieving it? The following are the things which are indispensable, and today they are ours in sufficiency.

1. Natural resources. Careful studies make abundantly clear that the world has sufficient resources in the soil and the seas, in the air and deep within the earth to sustain human life at a level necessary for basic wellbeing. The title and subtitle of a book by Kirtley F. Mather, professor of geology in Harvard University, tell the story, "Enough and to Spare: Mother Earth Can Nourish Every Man in Freedom."*

2. Mechanical power. Man power and horse power, literally thought of, furnish no basis for the abolition of poverty. But today we have at our disposal steam power, and gas power, and electric power, with the power of the atom all but ready to be put to work for economic welfare.

3. Technological resources. By our inventiveness we have equipped ourselves with machines of multiple sizes and complexities for manifold uses.

*Harper and Brothers. \$2.00.

4. Technical skills. We are a people with technical "know how." The descendants of the men who long ago scratched the soil with a feeble hand plow now handle mighty combines. The descendants of the men who sat in the driver's seat of stage coaches now guide rocket planes.

5. Organizational competence. We are masters of organization. Some of our giant corporations, which spread themselves over practically an entire mass industry, are examples of this.

Until recently men were without most of these assets. The natural resources have always been present, but never the other factors in sufficient amount to justify the belief that the abolition of poverty was something else than a dream. It is these other factors that distinguish our time from the past, and which provide a factual basis for the realization of the vision. We stand at the threshold of the Promised Land of freedom from want. For it is just that, not only because of the promise that lies in our resources and skills, but because these themselves are of God. From whence comes the wealth of nature, the power of understanding of mind and imagination, and the capacity of the hand to gain new skills but from God, "the source and sustainer of all life" (p. 13)? To seek to harness these resources to the urge within us for freedom from want is not necessarily to become materialistic, but instead, through their proper use to give praise to God from whom all things come.

What is to prevent us from marching against poverty with these sure allies? The other social goals included in the list all bear upon this one, although each is important in its own right.

Racial discrimination breeds poverty that is preventable. Not the niggardliness of nature or machines, but the refusal of members of the dominant race to grant equal opportunities, piles up economic burdens upon members of racial minorities. Our free enterprise system does not look so "free" to the thirteen million Negroes whose economic rights are denied at so many important points.

If the Jackson family were Negro instead of white, they would, of course, be expected to go to a Negro church in another part of the city. But there would be other differences as well, which may be seen through the eyes of John Jackson, Negro.

His educational opportunities would be limited, with a corresponding limitation upon jobs which require vocational and other

training. If he did manage to get through college, he would meet with difficulty in finding employment commensurate with his education. The jobs open would be unskilled, with the doors progressively more closed as the jobs became semi-skilled and skilled. In any downward trend of employment, he would be among the first to be dropped from the payroll; and he would be among the last to be able to take advantage of an upward trend in employment. He would find himself barred from a few labor unions, and, in a few others, he would be eligible for only Class B membership.

In some areas, John Jackson, Negro, would be kept from voting for public officials who make and enforce laws which touch his economic wellbeing at many points. If he became a professional man, he would take over additional handicaps. For example, as a doctor he would not be allowed to continue to care for his Negro patients when they entered a hospital, nor could he be on the staff of a hospital. In renting a home for his family, he would have to pay more in proportion for what he got than if he were white. In cities and rural areas, he and his kind generally are forced to live not only in slums, but in Negro ghettos. And if John Jackson, Negro, were in a financial position to indulge the desire, which he has in common with those of all races, to bring up his family in wholesome and pleasant surroundings, he would find that in most of these areas, property owners would not sell to him, even though they would like to at the price which he is ready to pay.

Not all Negroes are subject to all of these denials of economic rights, but most live under many of them. There are grounds for encouragement, however, in the picture of ourselves drawn by a Swedish statesman and sociologist who was brought to this country by the Carnegie Foundation. Mr. Myrdal was given freedom to study and report on the situation of the Negro in this country. One of the questions which he put to himself was this: What changes in current Negro-white relations is the white American less willing to make? What changes is he most willing to grant? Mr. Myrdal found six kinds of social situations with varying resistance to change by white people. "Highest in this order stands the bar to inter-marriage," while the change to which white Americans are least opposed is "discrimination in securing land, credit, jobs, or other means of earning a living, and discriminations in public relief and other social welfare activities."

Turning next to what is on the Negro's mind in respect to prevailing discriminations, Mr. Myrdal found that "the Negro's own . . . order is just about parallel, but inverse, to that of the white man. The Negro resists least the discrimination in the ranks placed highest in the white man's evaluation, and resents most any discrimination on the lowest level. This is in accord with the Negro's immediate interests. Negroes are in desperate need of jobs and bread, even more so than of justice in the courts and of the vote."* This friendly but penetrating visitor from abroad discovered that Negro and white have come closest at the economic level. When the Pittsburgh Church Conference Report declares for economic rights for all regardless of race, it speaks to what the Negro is most desirous of obtaining and what the white man is least reluctant to grant.

War extends and aggravates the mass poverty of the world. It so perverts the truth that "production exists to serve necessary and desirable consumption" (p. 14), that war production comes to exist for the destruction of producers and consumers alike, of the crops and other things which those who survive will need for home and food, and of factories and soil and other basic needs for a people to rebuild their standard of life. Likewise, long before international ill-will breaks out in virulent form, the threat of war drains off resources which a people might otherwise apply to raise their standard of living. As modern warfare makes increasing totalitarian demands upon the nations, the proportion of the economy geared to the making of guns grows. This is true in peacetime in the preparations to meet the threat of a future war. Military policy becomes a powerful influence upon economic life; and as military policy is a function of government, this trend becomes a factor in the growing role of government in economic life. Stockpiling, subsidies to scientific research, maintenance of industries and other economic activities and access to natural resources because of their military uses—these elements are present when nations face a future which may erupt in totalitarian war. To satisfy these military necessities considerations other than those that make for a rising standard of living have to be taken into account and perchance given major priority.

*An American Dilemma, Volume I, by Gunnar Myrdal, Harper and Brothers, 1944, pages 60, 61. Quoted with permission.

Of immediate relevance to this is the extent to which atomic energy is to be developed for purposes other than military. The Report lists this as one of the "Problems of Vital Concern" and later on gives its emphatic answer in the declaration that one of the responsibilities of the Church is "to stand for civilian and public control of atomic power in order to make atomic energy available for civilian and public peacetime purposes." (p. 15)

But if war, and its threat, is a cause of poverty, it is also a symptom and a result. Poverty helps bring on wars. Hunger for bread and a brooding sense of resentment over being denied access to "the great possibilities for economic well being" which other nations enjoy becomes a breeding ground for further wars. The abolition of war and the abolition of poverty are to each other both cause and effect. Micah expressed this inter-relatedness in words where the "sword" is the symbol of war, and "the vine and fig tree" the symbol of prosperity. "And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."*

The United Nations gives practical recognition to the relationship between economic justice and international peace. The public is well aware of the Security Council where Great Power debates with Great Power over political problems. But the public is less aware of the Economic and Social Council, which, in the long run, may determine which way the scales of peace or war will tip. The framers of the United Nations Charter wisely made the Economic and Social Council one of the five major bodies through which the United Nations works. It is designed to further the agreement as voiced in the Charter of the United Nations "to improve international machinery for the promotion of economic and social advancement of all peoples."

Through the Economic and Social Council the nations are committed to cooperate in working out common economic problems. The following are the specialized economic agencies through which

*Micah 4:3-4.

it works: Food and Agricultural Organization; International Bank for Reconstruction and Development; International Monetary Fund; and the International Labor Organization; as this is being written, there is the possibility of an International Trade Organization.

In this setting the United States of America occupies an unparalleled position. The policy which any nation adopts in today's interdependent world is of importance to every other nation, but not to the same degree. What Honduras or Siam do, to take but two countries at random, reaches out in influence even to our shores, but in no way comparable to the influence of the United States upon the world's economic life. So great are our tremendous economic power and resources that what we do or decide not to do may be carried with swiftness and directness to every other land.

Lack of cooperation between economic groups prevents us from making the most of what we have to abolish poverty. One of the necessities of our time is for management and labor to go forward together, in keeping with the rights of each in a democracy. Of special importance are men and machines made idle because of strikes or lockouts. The solutions which many urge tend to take on a negative coloring. They echo with "don'ts." The Report looks in the opposite direction. It calls for a positive approach by the churches which should "promote increasing cooperation between individuals and groups in all phases of economic life."

Why do individuals and groups fail to cooperate? Is it because men are bad? That is part of the answer, but it should not have the final word. The churches must see the task in its wholeness: to increase the *spirit* to cooperate within men, and to work out *channels* for its effective expression. For the will to cooperate must have handles with which to take hold. The desire to cooperate that already exists must be encouraged by providing new and better ways for its expression in industrial relations. What are some areas in industry today where the spirit of cooperation is finding growingly effective expression?

1. The issue of whether or not an employer should recognize a union and bargain collectively with its members used to be a principal cause of strikes or lockouts. It is still a matter of disagreement in many places, but today it is largely settled by peaceful

means. The question is put to the workers themselves in an election under government supervision. If the union loses, it does not claim recognition from the employer; if the union wins, it is accepted by the employer.

2. Issues between employer and employee rise over matters such as wages and hours and seniority. In the vast number of cases agreement is reached at the collective bargaining table. Collective bargaining at times may be hard going, and, on occasion, it fails and a strike or lockout follows. But it is important not to lose sight of the woods for the trees. The important fact is that the conference method, where give and take is the rule, now covers a wide area of industrial life.

3. The contracts drawn up at the collective bargaining table usually run for a year, some for longer. During that period questions of interpretation and application will inevitably arise. With only minor exceptions these developments are settled the cooperative way through methods already provided for within the contract itself. There are today some fifty thousand contracts which provide for the peaceful settlement of disputes over the terms of a contract, including arbitration in most instances, where the grievance machinery fails.

4. There have been a number of instances where management and labor have cooperated in working out ways to increase efficiency. This approach to problems such as plant efficiency, production schedules, care of tools and equipment, conservation and salvage, absenteeism, safety, and others received a great impetus during World War II, when the number of labor-management committees rose to nearly four thousand. Through these means management gains the benefit of the experience and thinking of its employees.

5. Ministers, as well as others, know that even members of families occasionally are helped by a friendly and understanding third party. The right kind of outsider with no axe to grind and with understanding, tact, and patience can often help management and labor out of an impasse. In federal, state, and a few urban governments, and under voluntary auspices, management and labor have recourse to a growing number of persons who are capable of rendering conciliation and mediation and even, when needed, arbitra-

tion. For example, of the 1,425 disputes brought before the United States Conciliation Service during October, 1946, all but 23 were either settled or called off by either management or the employees. This represents a record of 98.6 per cent.

6. Until recent years those in industry have gone to school for about everything else but industrial relations, which call for skills just as much as anything that has to do with the production end of industry. But now a real beginning has been made in these studies. At universities such as Cornell, Harvard, Yale, Chicago, Princeton and Minnesota representatives of both management and labor meet to gain skills in cooperation. In plants as well, labor and management are making use of education and training in industrial relations. But a single example of many is the program undertaken by the Textile Workers Union of America and the Botany Mills of Passaic, New Jersey, sponsored jointly by the union and the company, with the curriculum drawn up by educational experts from both groups. Foremen and shop stewards met to face together problems in employee-employer relations that rise in the actual work of the mill.

In the long run men will put themselves into their work better as free men than as men under compulsion or coercion. A sense of having a stake in the results of their work makes not only for democracy, but for the economic wellbeing of all. . . .

Mr. Jackson was through with the business which had brought him to the bank; he and Mr. Green, the bank president, fell to talking about the congregational meeting where they had been earlier that week.

"Not many were out for it, I noticed," said Green. "I guess people don't care very much about the business side of the church, or how their leaders are elected. It is like what happens on many election days. The number that come out to vote ought to be doubled or tripled by rights."

"There is that side to it, certainly," agreed Mr. Jackson. "And yet the other side struck me at the meeting almost as though it were the first time. How democratically our churches run! I am on the board of trustees as you know. We make an annual report so that our church members know how the money is being spent. The other night we put up to them a rather important matter in the

use of the church endowment. They also had the chance to vote us in or out of office. In short, all of us church members are given a voice in the financial, as well as the spiritual, matters of our church life. That is good democracy even if some of us are not very good democrats by our lack of response."

It is good Christianity, too, for it recognizes that the individual is of such worth that he should be secure in the right to be heard in decisions that affect him spiritually and socially, politically and economically. The Report lays it upon the churches to put this principle to work in economic life by promoting "widespread democratic and informed participation in decisions which affect our economic destiny." In key places in American economic life we see this principle at work.

1. Through political democracy. Many matters of importance to our economic destiny are carried out by representatives of the people who are accountable to the people.

2. Through labor unions. Formerly, wages and hours and other working conditions that vitally affected the economic life of workers were decided solely by the owners or employers. Now these are matters of mutual decision, the workers having a voice through their labor union representatives.

3. Through consumers' cooperatives. Up to 1844 the only influence which the customer had upon economic life was what he did on the buying side of the store counter. But since the twenty-eight weavers in Rochdale, England, launched what has become a world wide movement of cooperative societies, the consumer has had a voice on the selling side of the counter, because he owns and controls the store where he buys his goods.

4. Through business administration. Participation by men, on all levels of management, with creative ideas and talents is encouraged particularly in highly competitive fields.

5. Through trade associations. Firms in competition with each other also have matters of common interest. On this level they unite in trade and other business organizations.

6. Through farm organizations. Throughout national farm organizations, marketing and purchasing cooperatives, and within the local administration of government sponsored agricultural programs, farmers unite in common discussion and action on vital matters affecting agriculture.

One further word. The decisions which are made by the living affect those who are yet unborn. One generation may enrich itself at the expense of the impoverishment of succeeding generations. A serious economic hurt that a generation can do to another is through the wasteful and extravagant use of natural resources. The recklessness, for example, with which those of yesterday stripped our forests of trees not only threatens our lumber resources, but makes today's soil vulnerable to wind and rain, leading to erosion and flood. The Report calls upon the conscience of every generation to look beyond their own interests by "fostering economic decisions and practices which show consideration for unborn generations, as through conservation and intelligent usage of natural resources."

Questions for Study and Discussion

1. Are there any kinds of poverty which Christian people should accept as not being preventable?
2. In what ways should church people be concerned with the practice of democracy in labor unions? In business corporations? In consumer organizations? In farm organizations?
3. Should church people support the extension and adaptation of the Lend-Lease principle, where this would materially aid the post-war economic rehabilitation of individual nations and world trade in general?
4. What should a Christian American say about racial discrimination in American economic life in reply to inquiries by a non-Christian from India? By a Christian Japanese? By a member of the Communist Party in the Soviet Union?
5. Should church people be more concerned with the possibility of other nations trying to take undue advantage of our "tremendous economic resources and power" than with the possibility of the abuse by the United States of this power in its relations with other nations?
6. Through their foreign missionary efforts church people bring to non-Christian people in other countries the implications of the Gospel for breaking down social barriers, improving the soil, bettering industrial relations, raising the standard of living of wage earners, etc. How does the responsibility of church people differ toward these problems within their own country?

CHAPTER FIVE

What Kind of Education?

"For as he thinketh in his heart, so is he." *Proverbs 23:7.*

"Education is preparation for action, and action is an important method of realistic education." *Pittsburgh Church Conference Report.*

OUR attitude toward economic life is important in determining what part we take in it. Our approach to its problems and opportunities will affect what we learn about the problems and what we do about the opportunities. The development of right attitudes, the Report urges, is among the responsibilities of the Church.

This is not the occasion to analyze how people think; but the significance of what the Report has to suggest about the attitudes which the Church should develop will be better understood if we see them against other attitudes which are quite common.

Thinking on economic life is often colored by some early experience which plowed deeply into a youth's emotions. When Ann's husband was still a boy during the depression, his family's farm was sold over their heads by a bank because of a foreclosed mortgage. The boy had been close to his father during the weeks and days that led up to that tragedy, and the frustration and humiliation which had been written on the face of his father had haunted the soul of this sensitive lad. The boy is now a man, but his feeling about "banks" is still emotionally charged. He has never been able to shake himself loose from thinking of every banker as being personally responsible for what happened to his family.

Other people do their thinking in terms of labels. They sort out people and issues according to certain slogans or names. Mr. Green, the president of the bank, is allergic to the phrase "communism." When anybody puts that label upon a person, group, or issue, Green's mind stops thinking and starts running along a groove. To him things are either communist or anti-communist. His mind was once made up about consumer cooperatives when he heard them denounced as communistic. The speaker did not descend to the factual level and was quite vague about his reasons for saying it. Friends of Mr.

NOTE: This chapter is based upon the sections in the Report entitled "Educating Christians for Economic Life" and "Finding the Pertinent Facts." (pages 16-17)

Green who are on the board of directors of the local co-op have talked to him many times, but the label sticks, and it will stick until there is a change in Green's emotional approach to economic problems.

Again, there are those who tend to take on the thinking of the economic group with which they are closely associated. It is easier for a business man to "think" business, and it is easier for an employee to "think" labor, than vice versa. This may be due simply to the fact that a person naturally gains greater information and insight about his own group; with others it goes further, so that group pressures break down individual integrity.

Mrs. Jackson has felt that John has been coming home with the "labor point of view" even from the relatively few hours which he works in the restaurant. What he puts into his social study papers for high school has the labor slant, or so it seems to his mother, whose knowledge on these matters comes largely from listening to her husband and reading the daily paper. John tells her what the others in his "kitchen crew" talk about, and some of them are quite keen on labor unions. Evidently, on such matters as rent control, minimum wage, housing, and labor legislation, those with whom John works feel differently than do some of the friends and business associates of John's father. Mrs. Jackson observes to herself that human nature, at bottom, is the same in all economic groups: individuals in each are equally liable to the suggestive power of the crowd.

If the thought is father to the deed, then the attitude with which we come to economic life is of supreme importance. Wrong attitudes hold back the individual from growing spiritually, and keep him from reaching an understanding by which he can make his contribution to economic life. "To develop an informed, objective, unprejudiced, and Christian attitude in the approach to economic problems" (p. 15) is a basic educational task of the churches.

1. *Informed.* The Christian will keep pressing the question: "What are the facts?" He will not be one who is blown hither and yon by the winds of rumor, strong feelings, superficial analysis, self-interest. He will take time to learn what the situation is rather than to rush in, carried along by quick judgments.

This is not to maintain that a Christian must become an expert

before he is qualified to think at all about an issue, or to make a contribution to its need. Nor is it to insist that he must become an authority before he can have grounds on which to stand. It is to insist, however, that what the Christian thinks should not go beyond the facts, and that he should hold what he thinks subject to change in the light of the discovery of further facts.

2. *Objective.* The Christian will not come to a situation with an answer already made as to "Who is right?" The main interest for some people is to take sides, and they already know what side they are on. Interest in facts ends, if facts point away from where they want to go. This is being partisan, not objective.

This is not to say a Christian must sit on a fence, never stepping down on one side or the other. Where what is right is concerned, he should take sides, but not as a matter of blind loyalty, nor on the basis of mere self or group interest.

3. *Unprejudiced.* The Christian will continue to press the question, "Why?" He will be less concerned to parcel out blame than to understand why each group does what it does. Why does labor feel so strongly against any form of injunctions? What does management have on its mind when it talks out against "the encroachment of labor upon management"?

The "Why?" in economic life we should press, of course, particularly toward those with whose position we are not so familiar. People do not live and act solely according to dictionary definitions of words; these words come to have meaning in terms of past experience, present fears and resentments, and future hopes and aspirations. Why does that group act as it does? How does the matter under question look to it? People have their reasons for doing things, and before we can judge what they do, we have to understand the reasons that lead them to act.

4. *Christian.* Christians should press the question, "What is right?" Does this act taken by labor, or that proposal made by management, or this legislation supported by agriculture, violate or adhere to Christian principles? The law of love? The worth of human personality? The achievement of justice? The practice of brotherhood? Understanding of, and dedication to, the mind of Christ in the decisions an individual must make in economic life, is the supreme responsibility of the churches.

This is not to say that the Christian will keep from reaching a decision between conflicting claims because no act or proposal can fully meet his test of what is absolutely right. At times he will have to base his decision, not so much on what is right, as on what is less wrong. He will not expect perfection from management, if he belongs to labor, nor will he expect labor to be perfect, if he belongs to management. And if he belongs to neither, he will remember that his own home is not perfect. And where will he find the perfect church? He will press upon himself the question "*What is right?*", not in a self-righteous way, but rather to put himself under the discipline of an approach that is Christian.

Education Dealing with Christian Attitudes

If education by the churches is to develop a Christian approach to economic life, it must be permeated throughout with "a sense of what is vital" (Philippians 1:9; Moffat's translation). The Report suggests several points that bear upon this. For one thing, education will be closely related to "*real issues of current importance*" (p. 16). The power of religion lies in its help to live each day under the perspective of the eternal. God was revealed to Moses, not as an erstwhile "I was," nor as the elusive "I will be," but as the eternal "I AM."* The clear voices that still ring out from the Bible, dwell not upon what religion once meant, nor about what it might some time come to mean, but about the help and the summons of the living God to those who were then listening. The challenge which Nathan threw out to David, and Elijah to Ahab; what Amos proclaimed to the Bethel crowds, and Jeremiah to the "princes, priests, and people"; what Jesus said which the people heard gladly, and which their leaders heard with anger; what Paul proclaimed at Corinth and Ephesus, both to small groups and to large crowds—all these had to do with what God wanted men to hear about "*real issues of current importance*" for their own lives and time.

It is here where preaching and teaching on economic life and real evangelism meet. Men are hungry for help for living today. To multitudes the weakness of the Church lies in its ethical and social ineffectiveness. With some, this feeling goes to an extreme: "Religion is the opiate of the people." With many more it is not a

*Exodus 3:14.

matter of opposition, but what is felt to be justifiable indifference. Many people,—confused, troubled, and made afraid by the state of the world,—are watchful and hungry for the authentic voice of religion that speaks to the brooding sense of crisis in which they feel heavily involved. At times they catch this voice from some leaders and members of the churches, but with little sense that it comes out of the strength of the churches themselves. Others wish that they could feel drawn closer to the churches; deep within their hearts they wish the churches could seem to them (as evidently they do to some) as significant for the critical issues of human well-being as do the labor and interracial movements, the cooperative and housing movements, and other social and humanitarian causes. It is a plain and tragic truth that multitudes have come to feel, with considerable earnestness, that what the churches spend so much time upon is several steps removed from “real issues of current importance.”

Again, education with “a sense of what is vital” will face into “*highly controversial issues*” (p. 16). This subject has already been discussed (pp. 12, 13 *supra*), so there will be but a brief reference to a further suggestion in the Report. Some people shy away from having matters of controversy included in church programs because of their fear of being put on the spot, and kept there. They resent having an issue portrayed as simple, when to them it is many sided. From past experience, they feel they have reason to expect that how it looks to them will be either ignored, or brushed lightly aside. This puts the onus upon those who plan a program, to see to it that justice is done to broad differences of opinion.

But an obligation rests equally upon the individuals themselves. For some find it difficult, spiritually, to meet in the spirit of give and take. They tend, often unwittingly, to seek to coerce others into the truth, rather than to persuade them by meeting argument with argument in the spirit of mutual respect. They find it hard to grant to another the tolerance which they expect from him. They are emotionally more geared to press for a quick decision, rather than to trust to the quiet processes of thought set in motion by a discussion which has opened up several avenues toward a possible answer or solution.

For both those who plan and those who share in programs con-

cerned with subjects upon which people differ strongly, there is help in the call for "participation by persons of different convictions . . . (in) free, tolerant, and democratic discussion." (p. 16)

Finally, if education is to reveal "a sense of what is vital," it should be viewed "*as preparation for action.*" (p. 15) The closing chapter is devoted to what the Report proposes for Christian action in economic life. But a word here is appropriate on the relation of education to action.

The test of what Christians are in thought and spirit is how they live. "Not everyone that saith unto me, 'Lord, Lord' shall enter into the kingdom of heaven; but he that doeth the will of my Father, who is in heaven."* At times Christian social action is criticized because it may not have been preceded by sufficient study and investigation. But Christian education on economic life is open to criticism as well when it does not lead people to express in action what they have studied. Here the sins of omission may well outweigh the sins of commission. If *wrong action* may be laid at the door of too little education, *inaction* may be laid at the door of faulty education.

What, then, may church people do to educate themselves for Christian living in economic life? The possibilities are so many, and each is capable of such varied adaptation, that there is something within our reach at all times. Here are some educational choices before us.

A Community Survey

There is a story made famous by Booker T. Washington. A ship going to a South American port was long overdue, and its water supply gave out. It sent out an SOS for help, giving what it thought was its position. The message came back, "Put down your buckets where you are." The captain was angry. This was not the kind of an answer that would help. He signalled again and received the same reply. Somewhat resentfully he did what the message told him to do, and the buckets drew up, not salt, but fresh water. He then learned that he was opposite the place where the Amazon River pours into the ocean its fresh water which reaches far beyond the shore.

*Matthew 7:21.

At least as a beginning we can come to know some of the facts of economic life within our own communities. It is understandable that we feel overwhelmed at times in trying to deal with issues in national terms or as broad generalities. And even the attempt to *solve* them on local levels may, at first, seem presumptuous. But we can grow into this by first discovering facts about the economic life round about us. The first thing is to decide what is worth knowing. The second is to learn who can help us know what we want to learn. Let us look at each of these briefly.

1. *What things shall we go about finding out in our community?* What questions shall we ask? The following are suggested simply to whet the appetite; they are not necessarily to be taken as the meal itself. The list is purposely made rather full, because communities differ, and some points will be more significant than others.

What industries and other business establishments are in the locality? What ones have come more recently? What per cent of workers belong to unions? What is the extent of local, as contrasted with absentee, ownership of the industries?

What is the wage situation in the locality? Among the unskilled? Semi-skilled? Skilled? White-collar workers? How does the community rank with other parts of the country as to its cost of living? What are the trends in the relation of wages and living costs?

What have been the major number of strikes and lockouts and the number of workers out on strikes or lockouts in the past year? How do these compare with the previous twelve months? What were the main issues under dispute? How many contracts were negotiated or disputes settled by the two parties immediately concerned without strikes or lockouts? By the help of conciliation and mediation? Through arbitration? Does the state or city government have means for helping the peaceful settlement of disputes? Are there non-governmental resources? What is the status of municipal employees as to labor organization, employment, wage negotiations, etc.?

What civic or other groups are promoting education in labor-management relations and other economic problems? What is the educational program of the labor unions? Of management? Jointly sponsored by labor and management? Of local educational institutions?

What low cost housing is available? What medical provisions exist for low income families? What are the public recreational facilities?

In what areas in the economic life of the state or the community is there discrimination on the basis of race, creed, color or national origin? By employers? By labor unions? By property owners? By vocational and other educational institutions? By churches?

What are the extent and the activities of agricultural cooperatives? Of consumer cooperatives? Are there any cooperatives which bring farmer producers and city consumers together? What is the extent of credit unions?

What types of farm ownership prevail in the area? What is the proportion of family size farms? Corporate farms? Other? What is the proportion of tenants to owners? What are the chief agricultural products? What are the chief markets to which they are sent? What types of farm laborers are employed? Has the number increased in the last years? What is the number and source of migratory laborers? What are the chief farm organizations? What are their programs? How do they differ? How do they cooperate?

2. *To whom shall we go for information?* There are individuals and groups in each locality who know these things because they are working directly in this field; others will know them because their job is to give information to others. Some of the kinds of agencies and persons where information might be secured are:

- Boards of trade
- Associated industries
- Labor unions
- Cooperatives
- County agents
- Departments of labor, agriculture, commerce (under various names) in state governments
- Appropriate units in the city government
- Civic organizations dealing with adult education or with specialized interests
- Newspapers
- Schools and universities
- Etc.

Statements by Official Church Bodies

We can become familiar with the official statements of churches, including our own. "It is suggested that official church bodies, both denominational and interdenominational, face the moral issues of the economic order of our day, and make pronouncements about them which can be transmitted to local church groups for study and action." (p. 17)

When leaders of the churches, duly chosen to represent their respective church bodies, have met to consider the life and program of the Church, they have frequently felt a responsibility to express carefully their thought upon the churches and economic life. This has been true of church leaders meeting in world conferences; of some twenty-five denominations in the United States officially co-operating through the Federal Council of Churches; of a large number of the denominations acting separately.

These pronouncements are not formally binding upon the conscience or action of the church organizations which the delegates represent, nor of the members of the churches represented by the delegates. But what these chosen leaders have agreed upon is a challenge to Christians everywhere, either by way of agreement or disagreement. A familiarity with this body of Christian thought reveals a number of significant characteristics.

1. Their ecumenicity. The inclusiveness of church bodies which have declared themselves on economic life is impressive. The World Conference on Church, Community and State in Oxford, 1937, and the World Conference of the International Missionary Council in Madras, 1938, are typical of world assemblies; the Federal Council of the Churches of Christ in America since 1908 is representative of Protestant Christianity in the United States; and the denominations whose official national bodies have adopted pronouncements include the following: African Methodist Episcopal Zion Church, National Baptist Convention, U.S.A. (Inc.), Northern Baptist Convention, Seventh Day Baptist General Conference, Southern Baptist Convention, Church of the Brethren, Congregational and Christian Churches, Disciples of Christ, Evangelical United Brethren Church, Evangelical and Reformed Church, Five Years Meeting of Friends in America, the Methodist Church, Presbyterian Church in the

United States, Presbyterian Church in the United States of America, Protestant Episcopal Church, Reformed Church in America, United Lutheran Church in America.

2. The inclusiveness of the subjects treated. A compilation of representative statements by official church bodies lists in its topical index some fifty-five separate subjects which receive treatment in one or more of these pronouncements.

3. Extent of agreement. The same subjects are treated by many church bodies, and, while there is a difference of phrasing, no important difference appears in principle or application. The churches have adopted positions often far in advance of the non-church communities, and they have continued to apply earlier formulated principles to new situations.

Information about the pronouncements of one's own denomination may be gained by writing to denominational headquarters. A new compilation entitled "Pronouncements on Religion and Economic Life, Excerpts from Statements by Religious Bodies and Leaders" is available from the Department of the Church and Economic Life, Federal Council of the Churches of Christ in America.*

Finding the Pertinent Facts

When the Christian wants help on what are Christian principles for life, he knows where to turn: to the Bible, especially the New Testament, and particularly the Gospels, where our Lord's life and teachings are found; and to the wealth of other writings, past and present, which come out of the abundance of Christian thought and life. These are our sources for the spirit and standards which, as Christians, we are to bring to life.

But how are we to gain knowledge and understanding of what are the facts about "conflict situations and cases of social tension" (p. 17)? . . . Mr. Jackson was waiting for the church board of trustees' meeting to start when the conversation turned to the strike at the Atlas Foundry.

"I see that Mr. Edwards broke into print," Mr. Jackson said. "His story of the strike is on the front page of the *Evening Standard*. There he is directly quoted as saying that—" Mr. Edwards' points

297 Fourth Avenue. Price 15 cents.

may be summarized as follows: "The Atlas Foundry is not in a financial position to grant the raise demanded by the union. The union leaders are out to gain power and prestige for themselves among the union membership. Wages at 'Atlas' are already high for the industry. The union has turned down a proposal for arbitration made by management."

"That's interesting, Mr. Jackson," spoke up the minister. "I talked to Mr. Edwards myself over the telephone, and this afternoon visited with Jim McGuire on the picket line. Both of them are members of our church, you know. Jim made much of several points—." And Jim's points may be summarized as follows: "When considered in relation to other factors, the wages at the Atlas Foundry are below much of the industry. The company's offer of arbitration had strings attached which had not been publicized, and which made it impossible for the union even to consider it. With its present financial position, and its assured business prospects for the coming year, Atlas Foundry can increase wages, and end the year with a fair profit, without raising prices. The company is simply saying, 'No, No,' and not bargaining in good faith."

"That is news to me," said Jackson, somewhat doubtfully. The conversation stopped, for the time for the meeting had come. But he found it hard at times to concentrate, for he kept wondering what he could do to find out what were the facts.

The importance of information may be seen in the housing situation. Christianity makes much of home and family life; every Christian influence should send us out on a crusade for homes, and still more homes, in a day of homelessness and of overcrowding in what many are forced to think of as homes. We can imagine an earnest Christian trying to enlist the right people behind a community housing program. He finds that everyone wants to go along with him—but each one wants to take him down a different path. After talking with them all, he finds that he is supposed to believe that:

Property owners are charging more than the market can bear. Labor has forced up wages so that building costs have become prohibitive.

Contractors are adding cost to cost and gain to gain, which means exorbitant profits for them.

Restrictions by government take away the incentive to build.

The individual's drive for more and better homes becomes dissipated in a maze of reasons for waiting for someone else to begin. Where lie the facts?

Their information as to facts, and their understanding of a situation, determine, to a great extent, how well equipped Christians are to render a Christian witness in economic life. Good intentions are ineffective if one brings ignorance instead of understanding to a situation.

The press, along with the radio, supplies most of our outlook upon the swiftly moving parade of economic problems and issues, personalities and groups. Certain executives in management read some labor papers, and some labor leaders read some business papers, often to know what arguments the other side will raise. But most in both groups read their own trade or union papers.

However, all of them, and the rest who are of the public, read the daily newspapers, and they turn on the radio. For countless numbers, that is the window through which they look out upon the economic world; and few stop to ask how well that window lets in the light.

About some papers such a question is gratuitous. Clearly, there are metropolitan dailies and smaller papers which provide their readers with news that is generally full and accurate and fair to all concerned. But what about the picture as a whole? Let us turn to a two-year independent study made by a committee of leading Americans under the chairmanship of President Robert M. Hutchins, of the University of Chicago. They had no axe to grind; they had no special interest to serve. Their opinions are found in a small volume, "A Free and Responsible Press," published in the winter of 1947.* These findings have been criticized or denied at important points by several groups, including newspaper publishers and radio broadcasters. This should be borne in mind as we quote from it at some length because of the disinterestedness of the authors.

"The agencies of mass communication are big business, and their owners are big business men. The American consumers just prior to the war paid the forty thousand mass communication establishments nearly two and a half billion dollars for

*University of Chicago Press, \$2.00. Quotations are by permission of the publishers.

their services, representing one dollar out of every twenty-seven spent that year for all goods and services. The press is a large employer of labor. With its total wage and salary bill in the same year nearly a billion dollars, it provided about 4 per cent of the country's total salary and wage expenditures. The newspapers alone have more than 150,000 employees. The press is connected with other big businesses through the advertising of these businesses, upon which it depends for the major part of its revenue. The owners of the press, like the owners of other big businesses, are bank directors, bank borrowers, and heavy taxpayers in the upper brackets." (Page 59)

"One of the criticisms repeatedly made is that the press is dominated by its advertisers. The evidence of dictation of policy by advertisers is not impressive. Such dictation seems to occur among the weaker units. As a newspaper becomes financially stable, it becomes more independent and tends to resist pressure from advertisers." (Page 62)

The Committee has this to report on the radio:

"The radio industry has peculiar problems in relation to advertising. Fewer than a hundred and fifty advertisers now provide all but 3 or 4 per cent of the income of the radio networks, and fewer than fifty provide half the total. . . . The large advertisers on the air use a small number of advertising agencies; a dozen and a half provide about half the income of the three networks reporting these facts. These agencies not only place the contracts, but also write, direct, and produce the programs. The great consumer industries—food, tobacco, drugs, cosmetics, soap, confectionery, and soft drinks, which in 1945 gave the networks three-quarters of their income—determine what the American people shall hear on the air." (Pages 63, 64)

Because the question of the slanting of the news is of such importance, it might well engage the study of church groups. What pressures or forces, direct or pervasive, are there upon those who own and control the sources of public information that might lead to a slanting of the news? Is there evidence of the effectiveness of such pressure in the newspapers or the broadcasts with which we are familiar? For example, the reporting in our local papers on the labor legislation which was under discussion in Congress during the first half of 1947 might be compared with what the *Wall Street*

Journal and *Business Week* wrote on one hand, and the state and city C.I.O., A.F.L. and Railway Brotherhood weekly papers reported on the other hand. Or one might study the news and editorial policy of local papers on proposed housing measures with the prevailing views held by labor, real estate interests, building interests, and civic organizations, and others in the local community frequently expressed in conversation, on the platform, and in publication.

First-Hand Contact with Individuals and Economic Groups

A college student, who had lived in a rural community, spent a summer on the assembly line in a Detroit automobile factory. He returned to college in the fall on fire with the sense of the need for church people "to get into the industrial situation, including, and especially, rural church people!". . . A council of churches ran a series of seminars on the Church and the Community, with community leaders asked to participate. After the session on the Church and Industry, one of the seminar members came up to the chairman. She was president of the women's society of a large church. "This is the first time I have ever been on personal terms with a labor union official. It has been a transforming experience in my life.". . . A national representative of a labor union spent much time in Washington during the war with a committee of business and other leaders in the interests of the war effort. He came to know and to trust some management executives in a new way, which has continued to affect his whole approach to management and labor problems.

Examples might be multiplied many times over, for they are occurring daily. They show how necessary it is to move out beyond the narrow range of our own economic interests. Because of this narrowness, what are problems to others seem to us as "much ado about nothing"; what others say and do appears like foolishness and worse alongside of what we hold to be reasonable and desirable. What is important to us is charged with the inner fire of our convictions and desires and urgencies; but what is important to others comes to us second and third-handed, and therefore cold and remote, shadowy and abstract. The Report makes several sug-

gestions of a practical kind to overcome this "social distance" between people and groups in economic life (see H. below).

Questions for Study and Discussion

A. What aspects and groups of the economic life of your community do you know best? Which do you know least? Do you feel the churches should and could help you to know these better? How?

B. What are some of the statements which your denomination has made upon economic life? Which ones do you generally agree with? With which do you generally disagree? To which do you feel you need to give further thought and study before you reach a position?

C. What opportunities are now available in your community for study on the church and economic life by members of the churches? What provision for the development and training of leaders for education in economic life has been made? What can best be done by local churches? By councils of churches?

D. What prevailing attitudes within your neighbors and your associates do you feel are harmful for constructive solutions to economic problems and for constructive relations in economic life? What are some of the things which the churches are doing to improve these attitudes? What more should the churches do?

E. What are the chief sources of your information and feeling toward management? Organized labor? Consumers' cooperatives? Government "bureaucracy"? How adequate are these sources as a basis for Christian thinking and action?

F. Is there a group within your church and council of churches responsible for promoting a program of education on economic life among church people?

G. What has been the extent of your meeting with members and leaders in economic groups different from your own? How conducive to understanding has been the atmosphere of these meetings? In what particular way are the churches helping to bring together in a constructive atmosphere "persons of divergent opinions and different occupational backgrounds"?

H. The Report recommends a number of methods and techniques to the churches for their educational program. Which of

these do you feel are specially important? In which are you, yourself, particularly interested? How may some of them be implemented in your church? . . . The list follows:

Preaching

Lectures and forums

Visual aids

Groups "constituted of persons of divergent opinions and different occupational backgrounds"

Field trips and "visits to factories, and to farm gatherings and cooperatives"

Training leaders

Reading and study of books and other literature

Conferences under local churches and councils of churches, and in cooperation with civic and community groups

CHAPTER SIX

Applying Christianity to Economic Life

"And I heard the voice of the Lord, saying, 'Whom shall I send?' . . . Then I said, 'Here am I; send me.'" *Isaiah 6:8.*

"Church membership as conceived throughout this report involves a deep concern for the economic welfare of mankind and a sacrificial dedication of time, talents, and energies to the daily service of Christ through the extension of social justice in the economic field. We call upon our fellow church members everywhere to join us in commitment to such service." *Pittsburgh Church Conference Report.*

THE Program Committee of the Men's Club at the church was planning for the fall. Suggestions for topics were being made. "Let's have a series on Christianity and economic life," proposed the director of the Citizens' Forum.

There was a pause, and then someone else spoke. "To me, as to all of you, that is a very important suggestion; we need to work at it in our own lives more than we ever have so far. But do we want to put it into our Men's Club program? We would get into a number of difficult places I am certain, and would the possible price be worth paying? Mr. Edwards and Jim McGuire are both members, and they do not always see eye to eye about a number of things at the plant. I am not speaking out flatly against the idea, but I have serious doubts about it."

After there had been a number of other comments, the minister entered the conversation. "I think we need to keep in mind just exactly what this proposal is. We are not committing anyone beyond studying this matter so as to help each of us as we think about it. This does not involve us in the difficulties which come when action is suggested, and we can face into those difficulties if and when that time comes. Personally, I believe that Mr. Edwards and Jim would welcome this effort to educate ourselves as Christians on these matters."

* * * *

It was early in the winter when the Program Committee met

NOTE: This chapter is based upon the section in the Report entitled "Applying Christianity to Economic Life" (pp. 17-19) and "In Conclusion" (p. 19).

again to plan for after New Year's. The Citizens' Forum director opened up the conversation. "Our state legislature will be in session and there will be several bills dealing with a housing program for the ex-GI's and others. There is no dispute about the fact that the housing situation throughout the state is beyond even the deplorable. The need is not for a survey, but for action. During our meetings on Christianity and economic life there was more than a general interest in housing."

"It is one thing to be interested in looking at the problem," Mr. Jackson was the speaker. "But it is another thing to go on to legislation about it. That is getting the Church into politics with a vengeance—or so it seems to me."

"I suppose we might give over a meeting to discussing the need for legislation," said a new voice.

"I have much more than that in mind," the first speaker said. "I am all for getting us right into the legislative picture. I want us to be careful about the way we do it, but I am sure there is some way that we, as churchmen, can do it, and I think we ought to find out that way and follow it."

"I am in hearty agreement with most of this," said Mr. Jackson. "If we Christians really believe in family life as we profess we do, then we ought to be more stirred up than we are over what passes for housing today. But where I draw the line is at anything that might seem to put the Church into politics."

The minister broke in. "I think Mr. Jackson has placed the issue before us. We are agreed that something ought to be done, and done because we are Christians. The question is what should we do as a Men's Club in a church. Does anyone here have any information as to what, if anything, the churches have done on legislative matters?"

There was general silence.

"Well, I do, probably because I take time to read the religious press. Churches do have a policy on what they can and should do by way of Christian social action, and there is a considerable body of experience. We might take up other forms of Christian social action, but since we are started on legislation for housing, let us look at the record, as they say.

"Last May, at the 159th General Assembly, the Presbyterian

Church, USA, went down the line on housing. The 856 Commissioners did not stop with supporting federal legislation in principle; they voted to call upon Congress to enact the Taft-Ellender-Wagner Bill, then pending. They directed that their action be forwarded by the stated clerk of the General Assembly to every member of Congress. That certainly makes it official, as my son would say.

"Take another example. The Congregational Christian Churches have a Council for Social Action, which, in turn, has a Legislative Committee. The members of this Committee are empowered to take a public stand on legislative matters. It is understood, however, that they do this in their own name and on their own responsibility, thereby committing neither the Council for Social Action nor the denomination itself. Last spring the Legislative Committee came out in full support of the Taft-Ellender-Wagner Bill.

"I was visiting our Evangelical and Reformed brother minister, and saw the May, 1947, issue of *The Bulletin*, published by their Commission on Christian Social Action. The Commission has been recommending 'five panels of action which will contribute to strengthening the home and building Christian character.' And among these the Commission 'urges aggressive support for a thoroughgoing public housing program.' In the adjoining column of *The Bulletin* there was information on the Taft-Ellender-Wagner Bill, what it was, and what it set out to do.

"One further word—this time on the city level. The New York State legislature last year had before it housing legislation. The Human Relations Commission of the Protestant Council in New York City released a strong statement taking exception to certain figures on which were based efforts to weaken a bill. When the issue was finally settled the position taken by the churches toward the facts could be easily recognized."

"That is mighty helpful to know. It's news to me," said Mr. Jackson.

"What all that really means," the Citizens' Forum director said, "is that just as there is more than one way to skin a cat, there are a number of ways for churches to take effective social action. If we decide that we want to do something as a Men's Club, we have a number of choices as to how to go about doing it."

* * * *

The business of a later meeting had taken less time than was expected, and it was still early in the evening. "Mr. Chairman," said the minister, "may I make a comment, and if this group thinks well of it, I would like to go on and make some suggestions."

"Go ahead, by all means. Make your comment, and then we will tell you what we think about it," the Chairman replied, smiling.

"You men have done a grand job this year in my humble opinion, but a further step is important if you are not to end in the middle of a sentence or a paragraph. You have discussed what management ought to be doing; you have looked into the practices of labor unions. Then you went on to think about what the politicians at Capitol Park should be up to. That is all to the good, for the work of the Church is to help inform and stimulate the conscience of the community and the state and the country."

Mr. Jackson interrupted. "Excuse me, pastor, but I think I know where you are heading, and I am with you. What about the Church's own economic practices? Is that it?"

"You're a mind reader. And I think this shows that both ministers and laymen are together coming to feel that the household of faith must look to its own housekeeping. The churches must judge themselves in the same white light of Christian principles as they do others."

The Chairman was vigorously nodding his head in understanding.

"The Church is much more, of course, than just a social institution. It is the body of Christ; but it still is a social institution, and, as such, it is necessarily part of economic life. For example, in 1941 the churches of this country spent for current expenses and depreciation charges \$759,000,000."

"That is not really very much," a voice broke in. "That was just under one per cent of the total expenditure for consumption by the American people."*

"If I may say so, I do not think that is quite relevant here," Mr. Jackson said. "Whether the amount be large or small in comparison with the total, the churches must be true to what they profess within the field of their immediate authority and responsibility. If

*"America's Needs and Resources," by J. Frederic Dewhurst and associates, The Twentieth Century Fund, 1947, p. 331.

Jesus thought enough of the less than a cent's worth which the widow had placed in the box at the entrance to the Temple, I think he would be more than interested in the policies and practices with which the Church receives and spends its hundreds and hundreds of millions."

"An awful lot of people were involved in the spending of that money," a new voice said. "Think of what was paid out for the purchase of supplies and for the payment of salaries."

"This has opened up a new field of thought for me, but I am all interest," the Chairman said. "The Church must press the whole meaning of stewardship not only upon its members, but upon its own corporate practices. And now for your suggestion, pastor."

"I do not think we know very much about this subject, nor are we in a position to make any recommendations to the Men's Club right now. I think we need to learn more about what are the facts. I suggest that we ask two or three of our members to do some inquiring around, and come back to us with information. Then we can get something ready to bring before the group as a whole."

The foregoing has brought out points to be considered when Christian social action in economic life is thought of. These matters are recognized in the Report, and some as difficulties. But they are not allowed to hold back the Church from applying Christianity in economic life.

Confusion often arises over what is meant by the Church in action on social questions. Who (or what) is it that is thought of as acting? The Report gives four auspices under which such action may be taken.

1. "*Official church bodies.*" Their members act and speak in a representative capacity. Examples of these church bodies are: inter-denominational bodies; the highest bodies of the denominations (such as a General Assembly, or a National Convention, or a General Conference); or official bodies of geographical divisions of denominations (such as presbyteries, synods, dioceses, conferences); official boards and agencies of denominations (foreign missions, home missions, Christian education, pension); and local churches, either as congregations, or parishes as a whole, or through an official board (such as the vestry, a session, a board of trustees).

2. "*Church groups.*" These are less official and representative than

the above bodies. Reference has already been made to the Legislative Committee of the Council for Social Action of the Congregational Christian Churches, which takes action in its own name without committing its parent body. More typical are organized groups within local churches, such as a men's brotherhood, a women's society, a young adult fellowship, etc. While a local church is involved in what these groups do, it is not thereby necessarily committed by what they say or do, for they are a part of the church and not the church itself. These groups, therefore, have a measure of freedom which may not be found in the parent body.

3. "*Groups of Christians.*" These are entirely voluntary and unofficial. They represent individuals who unite because of some particular concern which they have in common as Christians. They are in no way a recognized official part of the life of the churches and are responsible only to themselves. Illustrations of these groups are the unofficial voluntary social action groups of a number of denominations, such as the Church League for Industrial Democracy (Protestant Episcopal), the Rauschenbusch Fellowship (Northern Baptist), the Methodist Federation for Social Action; credit union groups made up of members of individual churches, but without any relationship to their churches; groups such as the Laymen's Movement for a Christian World.

4. "*Churchmen . . . church people . . . members of churches . . . individual Christians.*" It is upon the individual that responsibility for Christian social action must ultimately rest. The individual Christian at times will act as part of a church group; at other times as neighbor and citizen participating in civic and other organizations; at other times he and his family will act separately. But the responsibility is ever upon him to express his faith in life. The churches themselves share this responsibility with him: first, to help equip him for effective social action; second, to respect his integrity and moral freedom to speak and act as his conscience may lead him.

For the sake of clarity we have drawn this skeleton outline of who, or what, is the Church when Christian social action in economic life is urged. It reveals wide room for action. Nor are the several choices to be separated into iron-clad compartments. They are related to each other in many ways, some stimulating, others implementing, some initiating, others fulfilling.

We now turn to some of the courses of action suggested by the Report.

Christian social action with respect to legislation. Official church bodies, the Report suggests, should issue pronouncements on "the moral issues of the economic order of our day." (p. 17) Does this include pronouncements on legislative matters? The Report is specific at this point. "When the moral issue is clear, official church bodies should not hesitate to speak on legislative questions." (p. 18) Official church bodies also carry an educational responsibility with respect to legislation. The Report declares that "denominational and interdenominational bodies should watch legislation and provide information for church people on issues which have implications for the Christian conscience." (p. 18) Obviously, church agencies and groups are a part of this educational process. Through them, information may be relayed and opportunities for study offered to church members. Responsibility for legislative action belongs to church people themselves. "Furthermore, individual Christians should be encouraged to participate in the political and legislative process." (p. 18)

The responsibility of the individual Christian in vocational and other economic groups. The place and importance of "groupings and organizations of society" have already been made much of in the Report. The basic affirmations of the Christian faith "give the churches the right and the duty to speak . . . to all economic organizations and systems." (p. 14) Later on is suggested what the churches have to say. "The Protestant churches, in loyalty to Christian faith, must . . . help economic groups to see themselves in a wider setting and to settle their disputes more harmoniously." (p. 15) In still another connection it is further suggested that among the responsibilities of the Church is "to promote widespread democratic and informed participation in decisions that affect our common destiny." (p. 15)

How is this to come about? Who is to carry out this responsibility? Many suggestions which the Report offers for the educational program of the churches would apply to Christian social action. But the Report points directly to what will be recognized as the most effective means, namely, the individual Christian himself; and the churches are charged to lead him to act and to discharge

this responsibility. "Recognizing the need by groups of labor, management, and agriculture for leadership motivated by Christian principles, we urge the churches to recommend to their members their active participation in such functional groups and to encourage their young people to recognize in those places of leadership opportunities to exercise a Christian vocation." (p. 17)

The American people are sometimes said to be afflicted with "spectatoritis." They are more inclined to sit in the bleachers and see others play, or sit in the theater and see others act, than to do it themselves. The Report confronts young people, and adults, with responsibility to become a part of the life of labor and management and agricultural groups, because through this means they will have the opportunity "to exercise a Christian vocation."

A group of responsibilities which can be carried out only by the united efforts and the corporate practices of the Churches themselves. One of these is the extension of the ministry of the churches into industrial communities. It is a notorious fact that the Protestant churches are out of touch with the industrial workers and their families because the churches are often not there at all, or are present with inadequate strength, where these workers are. In some rural areas there may be four or five churches in a locality of less than a thousand people, while in crowded urban areas there will be found one church for over five thousand people. The arm of the church needs to be greatly lengthened through the varied ministries of church extension, national missions, and other channels.

This is closely related to a further responsibility to "make its membership inclusive of all elements in our economic life and thus avoid the stultification of a class church." The Report directs a special call to "all official bodies, from the local church to the denominational boards, to include members from all walks of life." (p. 18)

Are there class differences in the Church? Is there evidence of class consciousness? Professor John C. Bennett has recently come to grips with this subject in a way that is worth quoting at length.*

"... there are a few massive facts that are not in dispute. Local churches tend to be one-sided in their constituencies. Denominations are also one-sided whatever may be the total pic-

*The Interseminary Series: Volume II, Book 3, pp. 148-152. Harper & Bros., 1946.

ture in Protestantism. The lay leadership in the most influential Protestant denominations, with few exceptions, belongs to the middle-class world. The Federal Council Committee on the State of the Church in 1936 reported that 'the leaders of the local Protestant churches, particularly those which have largest influence, do not belong to the stratum of the American people whose incomes are below \$2,000 a year.' 'And,' the Committee added, 'they are likely to look with hesitation and fear upon the struggle of the masses for better conditions of life.'"

"Professor E. G. Homrighausen calls attention to a recent study made by the Public Opinion Research Office of Princeton University of the income groups represented in the constituencies of the various denominations. The results based upon ten thousand cases selected 'from various sections of the United States except the deep South' show the extent to which three income levels are represented in the denominations in the following table:

	<i>Upper</i>	<i>Middle</i>	<i>Lower</i>
Episcopalians	32%	35%	33%
Presbyterians	26	40	34
Congregationalists	20	39	41
Lutherans	10	43	47
Methodists	13	42	45
Baptists	9	27	64
Roman Catholics	8	28	64
Non-members	11	28	61
Total Population	16.6	35	48.4

"... if one were to examine the group in the lowest income bracket in some denominations, the Congregational for example, a large percentage of the people would prove to be rural. That means that they would probably be highly critical of the urban workers. So far as social conflict is concerned the weakness of Protestantism among the industrial workers makes the religious divisions more serious than these figures suggest.

"This division of the Church according to the social lines that divide men means that the life of the Christian community is itself a denial of Christian fellowship. . . . Another consequence of this kind of division in the Church is that it keeps the Church from being a solvent in the conflicts between classes and races.

One could expect that if it were normal for conflicting groups to worship together, to stand together in a common confession of sin before God, some of the sting might be drawn from their conflict. In addition to the fact that this indirect result of common worship is lacking, there is also lacking the possibility of mutual correction of judgment about controversial issues within the same church. These issues are seldom a matter of black and white. There is something to be said on both sides of most controversies and the process of reaching a Christian consensus on any such question depends on the participation of those whose interests and experiences differ. The lack of this kind of mutual correction puts a very difficult burden on the minister who is aware of his social responsibilities. It becomes necessary for him to represent the valid elements in the interests of those who are not present in his congregation. This sometimes puts him in the position of opposing his own laymen on issues concerning which they feel deeply. How much better it would be for the church if there were among the laymen an adequate representation of both parties to the controversy. Both parties to the controversy need to be kept at the same time under Christian criticism."

A further responsibility of the churches themselves concerns their corporate economic practices. The Report roams rather widely through the backyards of labor and management, of farm and co-operative organizations, and of government. But it does not fail to look directly at the backyard of the churches, for "local churches and denominations are active participants in economic life as employers, investors, purchasers, recipients of gifts, and property owners." Because these are factors common throughout all of economic life, they raise questions for the churches which are likewise common to other groups, such as "wages, working conditions, relations with labor unions in church printing houses and elsewhere, pensions, use of invested funds, and payment of fair prices for standard goods." The Report leaves these matters as problems for continuing study by the churches; it takes a definite position on only one matter in particular: the Church must have no part with property bound by a restrictive covenant, that is, an agreement among property owners to sell or lease only to members of particular racial groups, for such covenants "are un-Christian." (p. 18)

The Report places the corporate responsibility of the churches for

their own economic practices within the challenge of our Lord's words, "Judge not, that ye be not judged."* "It is essential in all these areas that the Church conform to the highest ethical standards for the sake of its own integrity as well as to set an example to others in the economic sphere." (p. 18)

Questions for Study and Discussion

A. How do the wages paid the sextons of our churches and other lay employees compare with those paid for comparable work? With those paid ministers? With the cost of living?

B. "I have a few stocks. I never sign a proxy, for, as a Christian, I do not feel justified in having another represent me as a stockholder whose judgment and conscience I know little or nothing about. Nor do I think our churches should sign proxies." (From a private conversation.) What is your comment on this view?

C. What responsibility do the churches have for legislation dealing with moral issues? How may the churches help their members as individuals participate as Christians "in the political and legislative process?"

D. What pension provisions are available for the ministers in your denomination? For the lay employees?

E. Bishop G. Bromley Oxnam, in his volume "Labor and the World of Tomorrow," proposes that from the Methodist churches there should go each year some fifty young people who will become a part of the labor movement with the spirit and objectives of those who serve in the missionary outreach of the Church. What is your comment on this proposal?

F. What standards beyond those of financial soundness should churches apply toward their investments in business or in real estate? Should the churches be concerned with the products made by the business in which they place their investments and with the uses to which the properties are put on which the churches have mortgages? Are fair labor practices of business a legitimate concern for churches in their investments? Are fair tenant practices by landlords a legitimate concern of the churches?

G. Should denominations and councils of churches conduct seminars for ministers on techniques of Christian political action?

*Matthew 7:1.

SUGGESTIONS TO GROUP LEADERS

The Leader

He need not be an authority on economic life. He should be interested in it and committed to the need for the churches having a message and program in relation to it. He should read widely (see "Suggestions for Further Reading," pp. 93-96). Preferably his occupation should not be in any of the major economic groups (business, labor, consumer, agriculture). He should have had some experience in the leadership of group discussion. His role in the discussion is essentially that of an impartial chairman. Obviously he should not take advantage of his position to unload speeches or to put across a personal slant on subjects under discussion. In this connection he should try to recognize and deal with any bias he may have of background or opinion.

"Common mistakes of leaders are:

- to make a speech instead of a short introductory statement at the beginning,
- to become flustered when there are long silences,
- to speak instead of working hard to draw out the others,
- to permit one point of view to dominate,
- to permit members to speechify,
- to neglect to invite new people or new points of view,
- to fail to summarize clearly and concisely."*

The Group

The size of the group is only one of the factors in determining its worthwhileness; other factors are the interest, alertness, and willingness to work on the part of the members. Where these latter factors are present, a group of five members can be eminently worth while. At the other extreme, beyond forty the mechanics of group discussion tend to become difficult. Probably between fifteen and twenty-five is the best range of size.

The leader should be sensitive to disparities among the members in respect to competence and familiarity with the subject. Previous

*From *Leading Discussion and How to Discuss*, by Benson Y. Landis, pp. 8-9. National Conference of Christians and Jews (out of print). Used with permission of the author. Acknowledgment is here made of further help from this leaflet throughout this section.

thought and preparation on the part of the leader will enable him to enlist and hold the interest and participation of all. Likewise he will want to be alert to the composition of the group membership in terms of occupations. Where a group lacks occupational balance and inclusiveness the leader should work out ways to make up for its deficiency in information and experience.

Organization of the Course

One and one-half hours is probably a good length for a single meeting. A minimum of six sessions or group meetings is provided for in the Study Guide.* Where possible this number should be extended from one to six additional sessions. The following are suggestions for organizing the contents of the Study Guide according to the number of sessions planned.

Six Sessions: 1 on each of the chapters.

Seven Sessions: Chapter I—2 meetings.

Note: Chapter I is given additional time because: 1) A first meeting necessarily consumes time in a group getting started; 2) Its contents are somewhat fuller than the other chapters; 3) The subject of "crucial issues" was allotted one-third of the agenda at the Pittsburgh Church Conference; and 4) The time spent on discussing these issues severally and together lends itself to wide adaptation.

Chapters II-VI—1 meeting each.

Eight Sessions: Chapter I—2 meetings.

Chapter V (or VI)—2 meetings.

Note: Chapter V and VI deal with the program of the churches, which was given one-third of the time at the Pittsburgh Church Conference. Whether the emphasis in the course should be placed upon education (Chapter V) or application (Chapter VI) may be determined in the light of the particular circumstances of the church group.

Chapters II, III, IV, V (or VI)—1 meeting each.

Nine Sessions: Chapter I—2 meetings.

Chapter III—2 meetings.

Note: This chapter deals with the integration of Christian principles and economic factors, thus looking both backward and forward to Chapters II and IV respectively. These three chapters deal with the responsibility of the churches, the third major topic of the Pittsburgh Church Conference agenda.

Chapter V (or VI)—2 meetings.

*To lessen the number of sessions from this minimum number can be done by one of two ways: 1) to omit one or more chapters, thus doing violence to the continuity of thought of both the Study Guide and the Report; 2) for the leader to give the substance of the material, thus changing the character of the sessions from group discussions to individual lectures or addresses.

Chapters II, IV, V (or VI)—1 meeting each.

Ten Sessions: Chapters I, III, V, VI—2 meetings each.

Chapters II and IV—1 meeting each.

Eleven Sessions: Same as above, except for the addition of either Chapter III or IV to those given two meetings.

Twelve Sessions: 2 meetings to each chapter.

Participation by Members of the Group

This will be encouraged and stimulated if the leader draws out "the spirit, the feelings, and the ideas of the members of the group."* The leader can do this by the questions which he poses and the comments which he makes.

The leader would be well-advised to spend time before the course starts with a few prospective members. He will thereby gain a feeling of where their interest lies, and this knowledge will help get the discussion under way.

Members of the group should be asked to accept assignments in preparation for subsequent sessions—books to read, data to secure, persons to talk with, topics to think upon. This material should be drawn upon in the meetings.

Keeping the Discussion on the Subject

This is an important function of the leader. The tendency to wander is always present, and particularly if there are individuals of limited knowledge of, or familiarity with, the subject itself.

1) The theme of the Study Guide, as of the Report, and in turn of the Pittsburgh Church Conference itself, is the Church and Economic Life. This means that the whole range of the work and activity of the Church may properly enter into the discussion, but *in each case these should be related to the specific interest under study*, namely, their relation to economic life. Experience in discussion groups on the subject underscores the need for the leader to be alert and perhaps at times insistent at this point. For example, evangelism may properly enter the discussion as its purpose and methods are related to economic life. By way of further example, Christian social action is a proper subject, if it is related to matters bearing upon economic life.

**Ibid.*, p. 5.

2) What is immediately and directly under study in the course is the Pittsburgh Church Conference Report. The discussion should, therefore, keep to those aspects of economic life which are included in the Report. The scope and significance of the Pittsburgh Church Conference Report are such that it deserves familiarity by the members of the group through their concentration upon it.

3) The leader should have a well-defined understanding of the topic, objectives, and procedures of each particular session. Of course he will want to be flexible enough to adjust to evidence of keen interest or a "hot spot" that may arise in the course of the discussion. But generally he should be prepared to keep the subject within the limits of the particular theme of the session, to help the discussion move from point to point, and to keep it from anticipating what may more properly belong in a later meeting.

Informational Material

Here again the leader can play an important part. His chief role is to see that information which is generally reliable and representative of diverse approaches is available for the group. He will want to have this material given not by way of long presentations, but as the occasion for it arises in the course of the discussion. Necessary information may be made available in a number of ways:

- 1) The leader himself may provide it.
- 2) One or more resource leaders should be invited to sit in at each meeting, these leaders chosen according to the subjects planned for the meeting.
- 3) Several members of the group themselves may be assigned responsibility for coming prepared with specific data.

Action

The purpose of the course is not to draw up a series of resolutions or to commit the group to certain positions. If this occurs it is a by-product and of secondary importance. The course should not be made into a sounding board for views or positions supported by particular organizations. The educational impact of the course will be seriously impaired if its members come to feel they have to crystallize and defend their positions because some group action is at stake.

Nothing is taken away from the above emphasis by recalling, on

the other hand, that the Pittsburgh Church Conference declares that "education is preparation for action, and action is an important method of realistic education." In this connection, therefore, two points may be made:

- 1) After a number of meetings there may grow upon the members of the group a sense of broad agreement on several matters of importance, and it may be desired to have this agreement expressed in an agreed-upon statement. If this occurs, adequate time and effort should be given to have such a statement prepared by a small but representative group. It should be adequately discussed by the entire group, and more than a bare majority should be necessary for its adoption. It is of course important that if this process takes place at all, it should occur only after the group has spent some time together.

- 2) The emphasis on action should be apparent throughout, in terms of what individual Christians, church groups, and churches themselves can and should do, particularly within the area or the community where the course is being held. Some resource leaders should be invited with this in mind. The discussion should point up to projects that would meet the economic needs and issues revealed in the discussion.

Conclusion

It should always be remembered that the Pittsburgh Church Conference Report includes not only a body of Christian conviction and opinion on economic life, but also a body of suggestions by which churches and church members may approach and deal with economic issues and needs. It contains, therefore, not only the "what" but also the "how" that enters into the relation of the Church to economic life. The Study Guide has sought to make clear this important aspect of the Report. A church group will, therefore, profit as much by themselves exemplifying the methods, techniques, and spirit which are proposed within the Report as by the group's consideration of the positions and views of the Report.

FOR FURTHER READING

THE following are recommended, not necessarily by way of endorsement of their viewpoint, but as worthy of being read for their contribution to thinking on the subject. An attempt has been made to provide examples of different approaches and viewpoints.

CHRISTIANITY, THE CHURCH, AND ECONOMIC LIFE

Bennett, John C.

Christian Ethics and Social Policy. New York, Scribner's, 1946. \$2.00

Everett, John R.

Religion and Economics. New York, King's Crown Press, 1947. \$2.50

Fletcher, Joseph P., ed.

Christianity and Property. Philadelphia, Westminster Press, 1947.
\$2.50

Johnson, F. Ernest

The Church and Society. New York, Abingdon Press, 1935. \$1.50

Jones, E. Stanley: *Christ's Alternative to Communism*. New York, Abingdon-Cokesbury Press, 1938. \$1.25

Mould, Ralph N.: *Christianity Where Men Work*. New York, Friendship Press, 1947. 50 cents

Niebuhr, H. Richard: *Social Sources of Denominationalism*. New York, Henry Holt & Co., 1929. \$2.50

Oxnam, G. Bromley: *Labor in Tomorrow's World*. New York, Abingdon-Cokesbury Press, 1945. \$1.50

Pope, Liston

Millhands and Preachers. New Haven, Yale University Press, 1942.
\$4.00

Labor's Relation to Church and Community. New York, Harper & Bros., 1947. \$2.50. Edited by.

Scarlett, William, ed.

Christianity Takes a Stand. New York, Penguin Books, 1946. 25 cents

Stamp, Sir Josiah

Christianity and Economics. New York, Macmillan, 1938. \$2.00

Motive and Method in a Christian Order. New York, Abingdon Press, 1936. \$2.00 (out of print)

Taft, Charles P.

Why I Am for the Church. New York, Farrar, Straus & Co., 1947.
\$2.00

Temple, William: *Christianity and Social Order*. New York, Penguin Books, 1942. 25 cents

The Interseminary Series

Volume I, Book 1. *The Challenge of Our Culture*. Chapters 2, 3. New York, Harper & Bros., 1946. \$1.50

Volume II, Book 3. *The Gospel, the Church and the World*. Chapters 5, 6. New York, Harper & Bros., 1946. \$1.50

Visser 't Hooft, W. H. and Oldham, J. H.: *The Church and Its Function in Society*. Chicago, Willett, Clark & Co., 1937. \$2.00

Yinger, J. M.: *Religion in the Struggle for Power*. Durham, N.C., Duke University Press, 1946. \$3.00

Christian Vocation

Calhoun, Robert

God and the Common Life. New York, Scribner's, 1935. \$2.50

Miller, Alexander: *Christian Faith and My Job*. New York, Association Press, 1946. \$1.00

Landis, Benson Y. and Myers, James: *Christianity and Work*. New York, Federal Council of Churches, 1946. 25 cents

ECONOMIC GROUPS AND RELATIONS

Golden, Clinton, and Ruttenberg, Harold: *The Dynamics of Industrial Democracy*. New York, Harper & Bros., 1942. \$3.00

Lewisohn, Sam A.: *Human Leadership in Industry*. New York, Harper & Bros., 1945. \$2.00

Mayo, Elton

Social Problems of an Industrial Civilization. Cambridge, Harvard University Press, 1945. \$2.50

Human Problems of an Industrial Civilization. Cambridge, Harvard University Press, 1946. \$2.00

Roethlisberger, F. J.: *Management and Morale*. Cambridge, Harvard University Press, 1941. \$2.00

Slichter, Sumner H.

Union Policies and Industrial Management. Washington, Brookings Institution, 1941. \$3.50

Twentieth Century Fund Labor Committee

Strikes and Democratic Government. New York, Twentieth Century Fund, 1947. 25 cents.

Williamson, S. T. and Harris, Herbert: *Trends in Collective Bargaining*. New York, Twentieth Century Fund, 1945. \$2.00

Myers, James

Do You Know Labor? New York, John Day Company, rev. ed. 1945. \$2.75

Seidman, Joel: *Union Rights and Union Duties*. New York, Harcourt, Brace Co. 1943. \$2.50

- Cayton, Horace R. and Mitchell, George S.
Black Workers and the New Unions. Chapel Hill, University of North Carolina Press, 1939. \$4.00
- Weaver, Robert C.
Negro Labor. New York, Harcourt Brace Co., 1946. \$3.00
- Waring, P. A., and Golden, Clinton S.
Soil and Steel. New York, Harper & Bros., 1947. \$3.00
- McCune, Wesley
The Farm Bloc. New York, Doubleday Doran, 1943. \$2.00
- Moore, Arthur L.: *The Farmer and the Rest of Us.* Boston, Little, Brown & Co., 1945. \$2.50
- Schultz, Theodore W.
Agriculture in an Unstable Economy. New York, McGraw-Hill Book Co., 1945. \$2.75
- Carpenter, J. Henry
Peace Through Cooperation. New York, Harper & Bros., 1944. \$1.25
- Cowling, Ellis: *Cooperatives in America.* New York, Coward-McCann, Inc., 1938. \$2.00
- Landis, Benson Y.
A Cooperative Economy. New York, Harper & Bros., 1943. \$2.00

ECONOMIC FACTORS AND TRENDS

- Abrams, Charles
The Future of Housing. New York, Harper & Bros., 1946. \$5.00
- Brown, William Adams, Jr.: *The Future Economic Policy of the United States.* Boston, World Peace Foundation, 1943. 50 cents
- Dewhurst, J. Frederic, and associates
America's Needs and Resources. New York, Twentieth Century Fund, 1947. \$5.00
- Chase, Stuart
Democracy Under Pressure. New York, Twentieth Century Fund, 1945. \$1.00
- Goals for America.* New York, Twentieth Century Fund, 1942. \$1.00
- Tomorrow's Trade.* New York, Twentieth Century Fund, 1945. \$1.00
- Childs, Marquis
Sweden; The Middle Way. New Haven, Yale University Press, 1936. \$2.50
- Clark, F. G. and Rimanoczy, R. S.
How We Live. New York, Van Nostrand Co., 1944. \$1.00
- Condcliffe, J. B.
Obstacles to Multilateral Trade. Washington, D.C., National Planning Association, 1947. 25 cents.

Hayek, Friedrich A.: *The Road to Serfdom*. Chicago, University of Chicago Press, 1944. \$2.75

Hazlitt, Henry

Economics in One Lesson. New York, Harper & Bros., 1946. \$2.00

Johnston, Eric A.

America Unlimited. New York, Doubleday, 1944. \$2.50

Kaplan, A. D. H.: *The Guarantee of Annual Wages*, Washington, D.C.

The Brookings Institution, 1947. \$3.50

Latimer, Murray W., dir.

Guaranteed Wages, Report to the President by the Advisory Board of the Office of War Mobilization and Reconversion. Washington, D.C., Superintendent of Documents, 1946. \$2.00

Mather, Kirtley

Enough and to Spare. New York, Harper & Bros., 1944. \$2.00

McConkey, Darel

Out of Your Pocket. New York, Reynal & Hitchcock, 1947. \$1.00

Wootten, Barbara

Freedom Under Planning. Chapel Hill, University of North Carolina Press, 1945. \$2.00

PERIODICALS AND PAMPHLETS

Report of the National Study Conferences on the Church and Economic Life. New York, Federal Council of Churches, 1947. 10 cents.

Pronouncements on Religion and Economic Life: Excerpts from Statements by Religious Bodies. New York, Federal Council of Churches, 1947. 15 cents

Information Service. Published weekly except in July and August by the Department of Research and Education, Federal Council of Churches. \$2.50 a year.

Social Action. Published monthly except in July and August by the Council for Social Action of the Congregational Christian Churches, New York City. \$1.50 per year.

Social Progress. Published monthly except in July and August by the Division of Social Education and Action, Presbyterian Church, U.S.A., Philadelphia. 50 cents a year.

METHODS FOR DISCUSSION GROUPS

Bowman, Leroy, C.: *How to Lead Discussion*. New York, The Womans Press, 1934. 35 cents

Elliott, H. S.: *The Process of Group Thinking*. New York, Association Press, 1928. \$3.00

Sheffield, A. D.

Creative Discussion. New York, Association Press, 1931. 50 cents